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The Ecclesiastical Review

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Jos. M. Piet sj.

Pres.

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OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—FEBRUARY, 1919.—NO. 2.

JOHN CARDINAL FARLEY, ARCHBISHOP OF NEW YORK.

AT Orienta Point, on Long Island Sound, at nine o'clock in the evening of Tuesday, 17 September, last, surrounded by his Auxiliary Bishop, Vicars General, Diocesan Council, physicians, and a few family and personal friends, His Eminence, John Cardinal Farley, Archbishop of New York, breathed his soul into the hands of the Master in whose service he had spent the seventy-six years of his useful life.

On Thursday, the nineteenth, his body was brought to New York. The cortege consisted of fifty automobiles, filled with representative clergy and laity. The entire route from Orienta to the Cathedral, twenty-five miles long, was lined on both sides with sorrowing, affectionate people, whose tear-stained faces showed their sense of loss. The body lay in state in the Cathedral from Friday until the following Tuesday. The multitude that came to view the remains was so large that the police, to preserve order, were obliged to make two lines, five persons deep, running northward on Fifth and Madison Avenues. These lines reached, on both Avenues, to Seventieth Street, a mile above the Cathedral. Vespers for the Dead were sung every night. On Saturday there was Pontifical Mass for the convenience of the children; and on Monday another for that of the Religious. At all these services the great church was thronged. On Tuesday, 24 September, the final obsequies took place in the presence of three Cardinals, the Apostolic Delegate, forty-two Archbishops and Bishops, twelve hundred of the clergy of all ranks, and an immense concourse of people, who not only filled the sacred edifice, but extended for great distances in every direction beyond.

At five o'clock that evening, his remains were entombed beneath the High Altar, alongside his illustrious predecessors. New York had lost a great shepherd; the Church at large, a vital force; the country, a sturdy patriot. His epitaph is:

JOHANNES M. FARLEY
S.R. ECCLESIAE CARD. PRESBYTER
TITULI S. MARIAE SUPRA MINERVAM
ARCHIEPISCOPUS NEO-EBORACENSIS
ANNO MCMII RENUNCIATUS
VIXIT ANNOS LXXVI
OBIIT DIE XVII SEPT. MCMXVIII
IN PARADISIUM EUM DUCANT ANGELI

HIS LIFE.

John Murphy Farley was born at Newtown Hamilton, in the County of Armagh, Ireland, April, 1842. His family were plain people in comfortable circumstances. One of his brothers, Edward Farley, was, later on, a prominent merchant of New York. His maternal uncle, Patrick Murphy, was for years a member of the well-known firm of Solomon and Sons.

The future Cardinal's early studies were made near his native home. He came to this country in 1864, and immediately entered Fordham University. Here he displayed talents which gave promise of his future greatness. He was particularly expert in mathematics, in the acquisition of languages, and in English. He manifested also a facility and elegance in writing verse which, with cultivation, might have made him a poet of reputation.

In 1865 he began his theological studies in the Provincial Seminary at Troy. Here he distinguished himself so remarkably that, at the end of one year, he was chosen by Archbishop McCloskey, on the recommendation of the Rector of the Seminary, to continue and finish his studies at the North American College in Rome. On the way to Europe he was seized with a grievous illness which threatened his life. But he recovered and was soon able to devote himself to his vocation, although his health in Rome never was robust. The period of his sojourn at the Capital of Christendom covered the last years of the Papal Temporal Power. He was present at the Canonization of the Japanese Martyrs in 1867. He was in Rome

during the whole period of the Vatican Council. He was ordained 11 June, 1870, at the hands of Cardinal Patrizi. He left the Eternal City on 1 August of the same year, just before the Italian invasion, and was spared the pain of witnessing that tragic event.

His first assignment on returning to America was as an assistant to Father Conron, then pastor at New Brighton, Staten Island. All the enthusiasm of his character went into his work. His stay in New Brighton was less than two years; nevertheless the elder people of that prosperous suburb remember him fondly to the present day.

In 1872, on the promotion of the Reverend Francis McNeirney to the episcopate of Albany, Father Farley was made Secretary to Archbishop McCloskey. His love for Sacred Liturgy, his proficiency in Canon Law, his methodical habits, and his felicity in correspondence fitted him eminently for this responsible post. He was a real comfort and aid to his venerable superior. At the same time he won the hearts of the clergy and the people by his affability, sympathy, and resource. The principal events of his career as Secretary were: the elevation of Archbishop McCloskey to the Cardinalate in 1875; his visit to Rome with the Cardinal in 1878, when Pope Leo XIII was elected to the Papacy; the dedication of the New York Cathedral in 1879; and his own appointment as Papal Chamberlain, in January, 1884.

In August, 1884, New York lost one of her greatest pastors, the Reverend William Clowry, of St. Gabriel's. Monsignor Farley was appointed to succeed him. The parish was very populous, composed mostly of working people, loyal and devout, who had enjoyed for years many spiritual advantages, especially that of a first-class Catholic school. Monsignor Farley was pastor of St. Gabriel's for eighteen years, until 1902. He always considered this the most useful period of his life, as far as his personal development was concerned. It gave him also the experience which fitted him so well for his greater work later on. It brought him into intimate connexion with both priests and people. It taught him the duties, the opportunities, the trials, and the joys of the pastorate. He injected even greater vigor into the spiritual care of his parishioners; finished the spire of the Church; renovated its

whole interior; freed the church from debt, and had it consecrated. He also built the parish hall; instituted parochial visitation by the clergy; and had planned the erection of a new school. The realization of this last, however, was reserved for his successor.

Cardinal McCloskey died in October, 1885, and was succeeded by Archbishop Corrigan. The new Archbishop, in November, 1886, appointed Monsignor Farley a member of the Diocesan Council; and in 1891, on the death of Monsignor Preston, named him Vicar General. In this position he became President of the Catholic School Board, in which capacity he organized a Catholic School Parade in 1892; and a Catholic School Exhibit in 1894 which made a profound impression upon New York and strengthened materially the cause of Catholic education in the minds of those outside the Church, as well as among the household of the Faith.

About the middle of 1895, Archbishop Corrigan sent to the Holy Father, as his choice for Auxiliary Bishop, the name of Monsignor Farley. Pope Leo XIII gladly made the nomination. The appointment was very popular. Bishop Farley was consecrated by his Metropolitan, the Bishops of Ogdensburg and Brooklyn assisting, 21 December, 1895.

He was now, more than ever, a strong arm of the Diocese. In the year 1898 occurred the Silver Jubilee of Archbishop Corrigan's episcopate. The Auxiliary Bishop consulted with the leading priests as to the most substantial token of affection and loyalty that they could give the Archbishop on the occasion of his great anniversary. The new St. Joseph's Seminary at Dunwoodie, which had been opened two years before, was laden at the time with a debt of three hundred thousand (300,000) dollars. All agreed that to remove this burden would be an act really worthy of the occasion. Bishop Farley undertook the leadership of the movement, and brought it to complete success. On 4 May of that year, the day of the celebration, the mortgage was burned, and the satisfaction piece was placed in the hands of the happy and grateful Archbishop. In these days, when we are thinking in terms of billions, a sum like this seems comparatively small. But it was a remarkable financial feat at that time, and it enhanced the already strong confidence of the New York Catholics in the Auxiliary Bishop's talent and influence.

In October of 1901 Bishop Farley started for a visit to Rome and a pilgrimage to the Holy Land. He was on his return journey and en route for Lourdes when Archbishop Corrigan died, after a short illness, 5 May, 1902. He came home at once, and was made Administrator. On 15 September, of the same year, Pope Pius appointed him Archbishop of New York.

On 28 October, 1911, he was notified of his elevation to the Cardinalate, with the title of Santa Maria Sopra Minerva. He went to Rome, where the insignia of his high office were conferred upon him by Pope Pius X. On his return he received a public welcome, which spoke volumes for the estimation in which both he and the Church were held, and which was probably the most wonderful demonstration ever made by the great City in honor of any individual.

He arrived in New York on the steamship "Berlin," 18 January, 1912. He was received at the pier by the leading clergy and laity. As the procession passed up Broadway and Fifth Avenue, the streets were lined for a distance of four miles with thronging multitudes whose ringing cheers gave testimony to their affection and joy. All the buildings, public and private, and all the churches were decorated in honor of the occasion. The Cathedral and its adjoining streets were packed with people who joined heartily in the glad "Te Deum." Every night for a week the exterior of the Cathedral was illuminated with electric lights which made the great structure shine like a palace of fire.

On 25 January the formal installation took place in the Cathedral, before Cardinal Gibbons, the Apostolic Delegate, and sixty other Bishops. The same night there was a great reception at the Catholic Club. On the following Sunday a public demonstration was given at the Hippodrome. But perhaps the most remarkable feature of the entire celebration was a public dinner tendered him at the Waldorf-Astoria by the prominent non-Catholics on 31 January. The toastmaster was Herman A. Metz, Comptroller of the City. Speeches were made by Governor Dix, Mayor Gaynor, President Finley of New York City College, now City Superintendent of Education, and Oscar S. Strauss, Secretary of Commerce and Labor under President Roosevelt. President Taft sent a letter

in which he said: "I regret I am unable to be present at the dinner to Cardinal Farley on his elevation to the highest rank of the Roman Catholic Church. The non-sectarian character of the dinner is an indication of the great progress we have made in mutual tolerance and brotherly coöperation. Please present my compliments to Cardinal Farley, with whose friendship I have been honored for many years."

Cardinal Farley's Administration as Archbishop of New York was wonderfully successful, happy, and progressive. The Diocese he began to administer in 1902 was no spiritual mining camp. For years it had been growing rapidly, and was now the largest, the strongest, and the most important Catholic unit in the United States. It had been ruled by great Bishops and Archbishops. It was well equipped with a fine clergy, churches, colleges, schools, hospitals, asylums, charitable and benevolent organizations, an excellent cathedral and a splendid seminary. To have kept the Diocese at the point of efficiency it then enjoyed would have been no easy task and no small credit to any prelate. But he did more. He beautified, reënforced, developed, and increased all the working functions of his Diocese; and he left it far advanced beyond the splendid point at which he found it. To tell the whole story of his episcopate would be to write a volume, which will, let us hope, be soon forthcoming. This article can give only a brief résumé. Here is a partial list of his achievements.

His Work as Archbishop.

Harmony.—From the very beginning he brought about complete unity of sentiment among the clergy and people of the Diocese which had been disturbed by the troubles of 1886 and thereafter.

Cathedral College.—This he established as a Preparatory Seminary, a Day School, for candidates for the priesthood. Largely through this measure the number of priests was raised from 716 in 1902 to 1117 in 1918. The number, and the proportion of increase, will be larger in the near future.

The Catholic Encyclopedia.—This great work he organized, patronized, and brought to completion. It is the first complete Catholic Encyclopedia ever published in the English language.

Propagation of the Faith.—He stimulated its work, so that the New York contribution was raised from a few thousand dollars to two hundred and fifty thousand (250,000) dollars in 1918.

He also received with open arms, fostered, and encouraged the establishment of the Apostolic College for Foreign Missions, at Ossining. He loved to greet missionaries, and gave them every opportunity to collect funds in the Diocese.

Home Missions.—He instituted the United Catholic Works, an organization composed of the united membership of all the societies in the Diocese, for the purpose of raising funds and volunteering services to relieve the spiritual and corporal needs of all the people. He believed that with one hundred thousand (100,000) dollars a year, and, if necessary, one hundred thousand workers, every want could eventually be supplied. This organization is growing strongly and bids fair to reach soon the income and the enrollment which the Cardinal projected.

With the same end in view, he developed the work of the St. Vincent de Paul Society, encouraged in every way the work of the Association of Catholic Charities, and founded two Catholic Homes for the Blind.

Public Morals.—For the purpose of repressing the license of the stage he instituted the Catholic Theatre Movement. This work is going on steadily, is spreading; and will probably eventually extend throughout the whole country. It aims at four ends:

1. To make a White List of unobjectionable plays.
2. To publish a Monthly Bulletin, giving criticism, from the Catholic standpoint, of all the current dramas.
3. To secure pledges from Catholics and others that they will avoid improper representations.
4. To invoke the aid of the civil authorities in cases where the law is being violated.

He also instituted the Catholic Protective Society and its coördinate organizations, the Catholic Big Brothers, and the Catholic Big Sisters, to take care of criminals released from prison, and to advise preventive measures for the minimization of crime.

He devised the Catholic School of Sociology, for the scientific training of uplift workers.

Education.—He was impregnated with the conviction that Catholic education is the greatest of all evangelizing forces, and he fostered everything that promised to strengthen and diffuse Catholic scholarship. In fair weather and foul he was a firm believer in and an unflinching friend of the Catholic University in Washington. He followed with interest the meetings and the proceedings of the Catholic National Educational Association. He encouraged the colleges and high schools of his own Diocese. He caused the erection of fifty new schools, and doubled during his administration the number of children studying in them. His respect and love for the children was so great that he never allowed an important celebration to pass without having a special Mass sung and attended by the children and their teachers, alone. He assigned his senior Vicar General to the presidency of the Catholic School Board; caused monthly meetings to be held; and provided competent Superintendents for the regular visitation, inspection, and examination of every school. He also was the father of "The Workers for God and Country", an Association of Catholic public-school teachers, two thousand in number, for the religious education of the children of newly-arrived foreign people, who had been unreached by either the Catholic day schools or Sunday schools.

Administrative.—He held regular meetings of his Vicars General every Friday, and of the Diocesan Council on the first Wednesday of each month. All the business came up before these two bodies. He practised rigidly open diplomacy. He never changed the days of these meetings; never was absent from them, and strictly insisted upon the attendance of all concerned. He was equally regular in holding meetings of the boards that govern all the different charitable institutions. He read all the annual reports of the different churches, himself, and acknowledged each one, distributing praise and blame as deserved. Thus he kept the entire financial situation clearly in his mind, and had it constantly improving.

He introduced the practice that all priests must have their first parish in the country districts, and after a reasonable

period of service there be promoted to the city positions. This has given the country parishes the benefit of the very highest talent. Besides, it has been very advantageous to the clergy themselves.

He provided Chaplains for the Police, Fire, and other Public Departments; also for the sailors of foreign vessels while in the port of New York, and for the Deaf and Dumb.

He created special committees for the intensive and special care of the newly-arrived foreign peoples: the Italians, Slavs, Ruthenians, Asiatics, etc., with very great spiritual benefit to all concerned; and the practical solution, especially, of the Italian Question. There are forty-four (44) Italian churches in the Diocese, all of them self-supporting and improving every day.

He designated one of his Vicars General to the special care of the female Religious, and named able pastors to assist in this work, so that every one of the fifty-two (52) Religious Communities in New York has a patron of its own.

During his Episcopate he caused the formation of seventy-one (71) new parishes.

Devotional.—For the spiritual progress of the priests he arranged that all should attend retreats annually; the Italian priests who do not understand English having a separate retreat by themselves.

He instituted what is called the Monthly Recollection. On the last Tuesday of each month all the priests are invited to Cathedral College for a spiritual conference, followed by Benediction of the Blessed Sacrament. These Recollections he always attended himself, and found in them, beyond their immediate benefit, a strong link between the priests and himself, and an opportunity to speak to them with regard to any topic that might be of importance at the time.

He favored Chapels of Perpetual Adoration, and added to their number. He ordered that all churches should be open during the entire day, and until nine o'clock at night.

He never allowed the episcopal visitation of the parishes and the Religious to be omitted.

He urged frequent Holy Communion, visits to the Blessed Sacrament, and devotions to the Sacred Heart, and to the Blessed Virgin.

Patriotism.—He nominated, from the moment our country went into the War, a New York Catholic War Council, to second every patriotic effort, and to encourage war help. This Council has met every week. It opened the Cardinal Farley Soldiers' and Sailors' Club in Thirtieth Street, the Young Women's Catholic Patriotic Club, on Lexington Avenue, the Catholic Hospital for Shell Shock Patients, on University Avenue. It also provided means for the extension of the work of the League of Catholic Women, in Thirty-eighth Street, and gave workers and financial aid to at least a dozen other activities in the neighborhood of the metropolis.

He started, organized, and brought to success the New York Catholic Campaign Fund, last spring, for the Knights of Columbus and other war activities, which realized nearly five million (5,000,000) dollars.

He sent seventy-six Chaplains to the Army and Navy, and was preparing to send more.

He first conceived the idea of ordaining his seminarians a year ahead of their time, that he might have priests to spare for the country's needs.

Personal Characteristics.

Cardinal Farley was, above and beyond all else, a prelate of strong and ardent faith; the simple, child-like faith of his Irish parents. This is the outstanding characteristic of his life, the motive force of his loyalty to the Holy See, and of his never-tiring zeal for the spread of the Faith abroad, for its intensification and extension at home, and for the greater sanctification of his clergy and religious. He depended on the prayers of the religious and the children in all difficult and critical times.

He was of handsome presence, though not tall in stature; very charming in conversation, and genial in manner; human and manly.

He was a very happy man. He knew how to bear his burdens lightly, realizing them as inevitable to human life.

His constant cheery disposition radiated its brightness upon all with whom he came in contact. He took a special pleasure in his relations with his official family, to whom he was strongly attached, and who returned his affection with

cheerful and never-failing loyalty. Besides, he was conscious of his strong hold upon the clergy and the people at large, and he loved to enlist their aid in all his enterprises.

He was a first-class business man; one who, in civil life, might have been a captain of industry.

As a ruler he was strong, wise, and delightful. In this respect it would be difficult to find his equal. He sought advice, but never was a slave to it. He had the rare quality of being able to divide his work so as not be over-burdened personally, and at the same time to keep that work in perfect control.

He was eloquent as a speaker, with the faculty of saying things that would be remembered and that would influence strongly the lives and actions of his audience. He spoke French and Italian fluently, and was well versed in the literature of both languages. He had also a fair knowledge of Spanish.

He was a fine reader of character, rarely wrong in his estimate of men.

He loved peace; especially in ecclesiastical circles. He was by nature aggressive, and could have fought, if necessary, to maintain peace. He was often heard to say that dissensions of any kind, but especially those of a public character, between ecclesiastics, always injured the Church.

He had but one ambition—to do his work as Archbishop in the very best way that his talents and the grace of God permitted. With this end in view he avoided politics, political questions, and newspaper exploitation. At the same time he took a lively interest in public matters and was always up to date. He cultivated friendly relations with the civil authorities at all times and was ready to lend them a helping hand when the opportunity presented itself. Still, he was always prepared to defend the rights of the Church, as he manifested in his spirited opposition to encroachments upon the Catholic Charities in 1916.

He had the happy faculty of digesting knowledge, making it his own, and adding something to it. The consequence was that he was very wise in many of the things that one does not find, directly, in books at all.

He was optimistic with regard to the present and the future of the Church, especially in the United States.

He had in him a great deal of the statesman, being able to discern very accurately the relations between cause and effect in public affairs.

He was very public-spirited. Everything that affected the welfare of the Church, in any part of the country, or throughout the world, was of importance to him, and could claim his aid to the full extent of his resources. The most remarkable instance of this is the great meeting he organized in 1905 at the Hippodrome, in protest against the persecuting laws which the French parliament was striving to impose upon the Church. On that occasion the immense auditorium was packed, and thirty thousand outside clamored for admission. This meeting, the details of which were published all over the world on the following day, strongly mitigated the rigor of the statutes and mildened the application of even those laws that were passed.

One conviction that never left him was that the prosperity of the Church depends, under the Providence of God, on the wisdom, the zeal, the uprightness and the good example of the clergy.

His last public appearance was on 31 July last, when he installed the Right Reverend Thomas Walsh as Bishop of Trenton, N. J. He showed the ravages of illness that day. He read his speech to the new Bishop in a feeble tone. Then, turning to the people, he addressed them in a much stronger voice, urging upon them loyalty to their new spiritual Father, to the Apostolic See, to the flag of their nation, and to one another. He closed with the words of St. John: "Little children, love one another."

During his career he occupied every position that can fall to the lot of a Catholic priest, except the Papacy itself: Assistant Priest, Pastor, Diplomat, Vicar General, Prelate, Auxiliary Bishop, Archbishop, and Cardinal; and he shed lustre upon them all. He loved the people and the priests, and they reciprocated cordially. Before the public at large he stood as a type of public man who thought correctly, acted nobly, and could be relied upon to foster every enterprise for the public good. During his sixteen years as Archbishop of New York

he was probably never criticized in the public press; notwithstanding that every day of his life was full of activity. There is not a faction nor a clique in the diocese he left behind.

A well-known publicist, not over-given to encomiums, said of him the day after his death: "He was a man perfectly fitted for his position."

His people and priests mourn their loss with real sorrow. They know how happy, how prosperous, and how blessed they were during the period of his administration. They pray and hope that his successor may be his equal. Few conceive that, taking him all in all, anyone can be a greater Archbishop of New York than Cardinal Farley.

M. J. LAVELLE.

New York City.

CLERICAL MYTHS.

MYTHOLOGY interests few priests. Myths, if discussed at all, are associated with our memories of the classics. We adorn our style now and then with allusions to them, but we give scarcely a thought to the general human meaning of the myth-making faculty and the relation of myths to mental and social as well as spiritual life. Mythology now ranks among the fundamental sciences which attempt to explain the history of primitive races, the beginnings of institutions and of systematic interpretations of the world. Myths are, however, not as remote from us as they seem. All civilization is infested by them. The recent war revealed a capacity for making and believing myths unsurpassed in any previous time in the history of the world. Education neither hampers the mythopoeic faculty nor reduces our credulity on which myths flourish. The graces of the Christian life do not banish them, if we may believe our spiritual writers, who discuss them under other names. Culture and power do not destroy them, since the mighty fall victims to them as readily as the illiterate. Nor is the clerical life without myths. It is generously supplied with them. Sometimes the priest becomes a myth to himself. Again he envelops others in clouds of myths. Many bishops are mythical to their priests. Whether or not the mythopoeic faculty is destroyed by elevation to the episcopacy is a question

which does not fall within the lines of this study. At any rate, the prospect of elevation to that dignity at times so stimulates the mythopoeic faculty in clerical circles that Rome in self-defence had to enjoin secrecy at all stages in the process of selecting candidates for bishoprics. Both benevolent and disparaging myths were so numerous that the real candidate was lost among them. A brief study of the meaning of myths, of the mythopoeic faculty, and the place of myths in the mental life of primitive peoples will furnish a background in which to review the myths that are found in clerical life.

I.

Words are wayward. They have habits, temperament, and atmosphere. When heard, they mean what they stir within us rather than what they convey to us. The history of a word is as interesting as a biography. The association of words with prejudices, points of view, interests, and memories so colors their meanings that frequently their literal sense is the last for which we look. Hence when we speak of myths, superstition, magic, legend, and fable, we are apt to understand them in the light of what we know and feel about the facts to which they refer. We may for the purposes of this study take the word myth to indicate in a general way a belief produced by fancy rather than by investigation. We accept the belief because we are superstitious, that is credulous, uncritical. A myth is a result, while superstition is a method of reaching it. One who is superstitious accepts myths and makes them the basis of behavior. If this use of the terms appears to be without warrant, perhaps the explanations to follow will justify it. Myths, in their literal sense, are not confined to religious beliefs of primitive peoples. Modern psychology discusses them and the mythopoeic faculty quite as thoroughly as mythology and ethnology. The mythopoeic faculty is universal and automatic. It requires no training to reach high efficiency. In fact, we have to be trained to check it, and some of the most baffling problems in character formation relate to this process.

Scholars find in the historical systems of myths essential likenesses, amazing inconsistencies and characteristics. Back of all of them, they find an identical function in race development, similar mental processes and stages of evolution. Similarly

psychologists and students of morals find in the personal mythologies of ourselves likenesses and differences which bear striking analogy with the systems of myths of ancient days. Hence we may with profit analyze the problem from the standpoint of origin and meaning before making application of any interpretation to the clerical life.

II.

To be rational is to be curious. Reasoning is a process of inquiry. Normal minds crave explanation, and the craving is wayward. Persons, events, forces, and relations which attract our attention must be explained, must be interpreted. The foundations of all philosophy whatsoever are found in attempts to answer the questions what, how, why. These are the great stream beds through which the curiosity of all ages and of all peoples has flowed. We are ill at ease; we have a sense of being incomplete, of being in suspense if we are compelled to deal with persons, things, or forces that we do not in some way understand. When it is said that one is "dying of curiosity," a great truth is expressed lightly. It was a man of dull wit who first insinuated that curiosity is a feminine trait, since all who reason and inquire are curious. The mind that is not curious is moribund. The detective is curious about traces of crime. The gossip is curious about a neighbor's business or character. The historian is curious about the past. They who consult fortune-tellers are curious about the future. The botanist is curious about the growth and distribution of plants. The physicist is curious about the action of natural forces. The chemist is curious about the relations and associations of the elements. Half of the lying in the world is defence against curiosity; hence it is the purpose of conventional privacy to protect us against prying.

It is the purpose of education to arouse and direct curiosity about things, events, and processes that are worth while. The child that cannot be aroused to curiosity of the right kind cannot be educated at all. Children who are wayward are largely the victims of wayward curiosity. Savages and children are curious but uncritical. In them imagination is vivid and all views are superficial. They are impressed by resemblances, coincidences, assumptions, sequences, and similarities. They

believe readily those whom they trust. Now when primitive peoples demand explanations of natural forces, of events, achievements, and persons which engage attention, explanations must be forthcoming. If these do not come from without, they will be invented within mind and consciousness. Invention, not investigation, will occur. Minds which set out to find explanations will be the victims of every kind of plausibility and resemblance. They will have no real test of truth, but will experience a feeling of satisfaction in having found an explanation for something which engaged the attention. The plausible misleads them. In fact the educated mind has its most severe struggles in fighting against the plausible in every field of observation and social life.

Savages have our powers of curiosity, but they can not concentrate and sustain attention. They lack ability for consecutive thought. Imagination envelops their real world and they lack power to distinguish between objective and subjective. Hence their only concern is not that they may know the truth, but that their curiosity may be set at rest. They desire to have some kind of explanation of the origin of things, causes of change, manifestations of power. They aim to account for their own origin and history and in the account, to give expression in concrete form to tribal pride. They ascribe personality to everything that changes or moves. The forces of which they have experience must be made personal in order that thinking and speaking of them may be made easy. They witness changes of season, night, dawn, and day, manifestations of emotional and natural forces and the like. These must be talked about, must be explained. Lacking power of abstraction, of looking out on the world about them from the standpoint of exact knowledge, they interpret the world and its forces in personal terms and imagined qualities and relations. They project personal life into everything that shows change or motion. It is interesting to note that St. Thomas defines life as motion from within. Mythologists tell us that the history of thought is the story of the process of narrowing and intensifying the concept of personality. To us, only human beings in the visible world are personal. To the savage, "all nature is a congeries of personalities".

The myths of primitive peoples are therefore the sum of their philosophy, science, religion, and experience; the sum of their imagined explanations and interpretations of self and of the world and of its forces. Since these peoples are highly imaginative, poor in capacity to generalize, extremely limited in vocabulary, they are misled, but satisfied, by resemblances, plausibilities, coincidences, and every kind of assumption uncritically accepted. Neither speaker nor hearer has any protection against the limitless powers of imagination. Myth may be defined, then, as a "fictional or conjectural narrative explaining nature, natural forces, events, or persons, with practically no basis in fact." These narratives are superstitious in the sense that they are uncritically accepted. The believer is credulous, superstitious. The successor of the myth in the history of the human mind is Science. Science is a series of descriptions or explanations of nature, natural forces, events, or persons that are critically established and that satisfy the most rigid tests of truth to which the human mind has attained. While through mistaken views science frequently becomes a myth for the civilized man, a myth is always science for the savage.

III.

The transition from myth to science is dramatic. The discovery of fixed relations between cause and effect in nature; the knowledge of the universality of law and the uniformity of its processes; the development of systematic research and the establishment of standards of thought, measurement, and comparison built a throne for Science, and unseated the myth from its ancient place in the directing of human thought. Science teaches us to suspect resemblances, coincidences, and similarities. It warns us against what is plausible and all that is merely imagined. It reminds us of our infinite capacity for error. It shows us the way to wonderful and unexplored regions of reality that invite the collective intellect of the race and challenge its most searching powers. Imagination has its honored place in all scientific research, but Science, as both orderly knowledge and orderly method, holds it in check and makes sure that its service to thinking and truth is properly controlled.

Formerly, capacity to know seemed to be limited only by capacity to imagine and credulous willingness to believe. Science, however, teaches us to search objective truth with painstaking care. It tells us that certain things are incredible or possible or probable or certain. In every line of research after truth, that is in every endeavor to explain reality, we are warned against our tendency to err, to imagine rather than see, and to be misguided by feeling or fancy. Every alleged result that Science offers is tested critically, not alone in itself, but in relation to all other established truth. Only when an explanation withstands these tests successfully is it accepted and placed in the deposit of truth under guardianship of Science.

A commonplace illustration of the temper of the critical mind in seeking truth may be found in the suit at law. All theories and classifications of evidence, all technique of procedure and cross-questioning are directed toward the establishment of an elementary fact concerning which some conflict has arisen. This tedious process has been made necessary because of our infinite capacity to imagine, and the complexity of the process of saying and describing anything with accuracy. In an analogous way, we seek explanations of facts and processes in nature and among men. Error is tenfold more easy than truth. Moods, prejudices, limitations affect one's willingness or capacity to see things as they are in fact. Passions affect research. Even truth-seeking may be utilized as a weapon to advance an interest or vindicate a school or leader.

Truth-seekers who pioneered built up a very rigid set of rules for truth-seeking so devised as to protect the mind against its own tendencies to bias or error. This system of rules is known under the name of Logic, which stands out for all time the keeper of the temple of natural truth. Logic warns us against myths and against the mythopoeic faculty, against false conclusions, credulity, inadequate tests, faults of language, and the tricks of consciousness of every kind. Logic is reason acting reasonably, redeemed from its tendency to err.

The struggle between reason and imagination is perpetual. It is easier to imagine than to search; simpler to guess than to prove; more pleasing to see what we wish than what is, and to yield to a prejudice rather than curb it. Hence the myth

instinct remains strong in us. This is revealed in the joy that we feel in a striking metaphor or simile which is really a survival in language, from the myth stage of development. In the use of such figures of speech, we make a concession to the imagination and admit that a picture may be stronger than a scientific statement. In fact, poetry, prose, painting, sculpture, architecture give the imagination the freest play, personify emotions and forces as primitive peoples do, and preserve for us a moral and esthetic vision to which reason itself cannot attain. Half of the charm of all of these is in their mythological character, in the free play that they give to imagination and to the emotions without regard to the cold-blooded restrictions of reason. To call a man an Apollo is much more human, and if not trite, more expressive than to say that the mass of his body is so distributed about its axis that proportions are well preserved, lines are symmetrical, and balance is preserved. The latter is the way of Science; the former is the way of mythology and imagination. Similarly, it is more convenient to say that a man is a Hercules than to say that the energy exercised through his muscular system equals a given number of foot-pounds. Half of the joy of life disappeared when Science invaded our dining-rooms and insisted on describing food in the terms of calories. No average man can like this term. When a "good meal" becomes merely a "balanced ration," Science changes the whole relation of food to life. Macaulay remarks that education deadens the imagination and that great work in poetry is rarely done by highly educated men. Milton and Dante are exceptions.

IV.

Myths have been studied mainly as systems of facts and processes in race growth. Race curiosity, race imagination, race credulity explain them. Mythology, psychology, philology, and kindred sciences have made remarkable research into the field. But there is work for each of us in our attempts to understand our personal mythology. Each of us is human and each of us has the mythopoeic faculty. Each of us is in a very small degree scientific and in a very large way imaginative, subjective. Much of the time when we believe we are seeking the truth, we are simply experiencing emotion. Even

when we believe that we follow convictions, we are the victims of preferences that do not reason. Myths are not confined to savages and children. There are perhaps no scientists who are free from them. Science as a whole is only too frequently the prey of prevailing myths. We are infested by myths. Our self-estimates are mythical. Our public men are hidden in clouds of myths. Partisanship and bigotry create more myths to-day than all the primitive peoples of all times ever dreamed of. What Catholic could recognize the mythical Church against which ignorant bigotry raves. Party politics is nine-tenths mythological. International politics is even more so. The beginnings of the world and of primitive peoples are not more obscured by myths than is the beginning of the great war from which we have just issued. Throughout this series of illustrations, which might be extended indefinitely, we find one enduring fact. A myth is a "fictional and conjectural narrative explaining nature, natural forces, events, and persons with practically no basis in fact". Myths are possible because the mythopoeic faculty is inborn; because invention is easy and research is difficult; because resemblances, coincidences, dislikes, assumptions, and generalizations require no effort and give a measure of satisfaction to mind and will. We see what we wish to see. The wish is prolific father to thought.

Logic, the defender of truth and the keeper of its temple, is an exacting master whom we do not like. The ancient who described his gods as guilty of gross conduct was not on a lower intellectual plane than the scholar of to-day who will believe without evidence any calumny uttered against a public leader whom he dislikes. The willingness of every type of man to believe without question anything against one whom he may dislike is amazing. Suspicion with its horrible magic works changes in our attitude toward friends that are quite as striking as the transformations through which savages believed their imagined beings to pass. Which of us will hold himself a whit better or more rational than the savage, since the comparison is always to our disadvantage? Temperament, prejudice, partisanship, resentment, self-interest make us at times haters of truth as no savages ever were. The enslavement of many of our attitudes to these mythopoeic factors within us is complete. One does not notice that the educated are more

exempt than the illiterate; that the Christian is more exempt than the pagan; that the priest is more exempt than the layman. If it is the business of education and culture to overcome the mythopoeic faculty, both of them must confess to failure. If it is the business of Christianity to conquer the malevolent element in the mythopoeic faculty, we must confess that it, too, has its failure to acknowledge. The priest as an educated man, Christian, specialist in the knowledge and practice of the Christian law, should have conquered the mythopoeic faculty better than any other type of man in the world. Who will claim that he has done so with conspicuous success?

V.

It is well to keep in mind certain elementary facts and limitations of human nature which have a bearing on the priestly life as they have on all men. We are driven irresistibly toward interpretations of persons, events, processes. The awakened mind must be put at ease. We can not secure full objective explanations of motives, limitations, and intentions of others. If we must have explanations and we lack full information, imagination will become active and will invent gratuitous theories. It will be guided by personal attitudes, assumptions, prejudices, coincidences, and the like, and invent theories to explain facts. The course of life forces us into touch with every kind of friend, enemy, and critic; with leaders in Church and in State. Newspapers and magazines hurl at us constantly every kind of information and misinformation. The air is filled with rumors, explanations, and insinuations concerning every one who attracts any attention. It is practically impossible to prevent ourselves from taking attitudes without thought and making interpretations without care. We are driven almost irresistibly to mythological explanations of every kind. If we add to our tendencies from within, this universal pressure from without, we see readily that it is almost impossible to be merely truth-seekers and escape the tyranny of imagination, dislike, temperament, partisanship in our explanations of the character and behavior of others.

In a general way, our personal mythology follows two directions. Our myths are either benevolent or malevolent. They either exalt or diminish others. While both kinds are inevit-

able, there is infinitely less harm in the former than in the latter. The Christian, and above all the priest, has three lines of defence against malevolent myths. Unless he suppress and master them, his conduct will reflect little credit on the law of which he is the qualified exponent. The first defence against malevolent myths relating to others is Logic. That is to say, we should withhold belief in any myth that derogates from the dignity or character of any human being until indisputable evidence is forthcoming. The cultivated habit of unwillingness to believe evil of anyone or to impute it to anyone short of conclusive evidence is the foundation of Christian character. This is of course half of the law of charity. The value of this habit was brought to the attention of the country during the recent war, when representatives of the government asked us to follow to its source every rumor relating to war conditions. Instances of the grossest treachery and vilest propaganda were unearthed, and yet men and women of every degree of education, leadership, and power believed, and repeated these rumors with as little critical care as a savage might tell of wonders conjured up by his imagination.

We may place by the side of Logic the power of reverence for truth and for the good name of others. Unwillingness to recognize facts which disturb our prejudices is widespread. Desire to diminish their force or explain them away when they interfere with our interests or ambition is equally common. Yet both traits are unworthy of our culture, not to speak of our faith. Now reverence for truth as truth and joy in everything that reflects honor on others will enable us to conquer every kind of malevolent myth and prepare us for the Christian life. Of what avail is prayer or expression of the love which is the fulfilling of the law, if the mythopoeic faculty is to be undisturbed in its action in our life.

The second defence that we have against malevolent myths is silence. Perhaps we are unable to control our minds against appearances, assumptions, plausibilities, and the like. Perhaps our views establish themselves in spite of us. In this case, we have at least the power of silence. Is not this the purpose of the commandment given by God, "Thou shalt not bear false witness against thy neighbor"? No doubt the observation of silence would kill all the myths of this kind in the world in a single generation.

The third defence held in mind is found in the development of intellectual interests of any kind that will refine life and purify the taste. The awakened mind must have objects of interest. If serious things do not engage the attention, trifling things will. The clerical mind which has no interest outside of the routine of clerical life is exposed to infection by every kind of myth. But the mind that has a range of cultured interests, not to speak of souls and theology, will never be at a loss in either thought or conversation to account for his time nobly, and be redeemed from the dreadful scourge of gossip and spreading of evil report. Those who might enjoy the task will find an interesting revelation of the way in which a mind can protect itself against malevolent myths by studying the puzzling character of Tom Pinch in *Martin Chuzzlewit.*

VI.

There are two aspects of clerical mythology that are worthy of some thought. The priest may become a myth to himself. That is to say, he gives a fictional and conjectural narrative of himself to himself and takes it so seriously that he judges the world from this standpoint. His rights, his wrongs, his merits, his achievements, take on under the convenient magic of imagination a mythical amplitude that makes his figure colossal. All spiritual writers discuss this process from one or other point of view, though they may not give us such an understanding of the process as a psychologist might. If a priest exercises the powers of the priesthood without the vision of it, he is apt to drift into a mythical self-estimate. The spiritual vision of the priesthood, that is the vision which is truth, should correct our intellectual and moral limitations and make us priestly in view as well as power. St. John the Baptist has given us the law of all time in his words concerning his own relations with Christ. "Oportet illum crescere, me autem minui." Humility, patience, sympathy, docility, self-control, forgiveness, truth-loving are not make-believe attitudes that a priest may put on or off at will. They are assured methods by which truth may be found and followed. Mythical self-estimates perish in the atmosphere where these traits flourish.

We find in clerical life what may be called the "bishop myth"; mythical explanations of motives, actions, and attitudes

of the bishop. Let us keep in mind that the myth is a fictional and conjectural explanation of facts or persons with little or no basis in fact. When the motives of a bishop are imagined and declared, the speaker too often has no basis in fact. What a bishop does or omits is taken as a text on which misdirected imagination does prolific work of interpretation. At times, ambitions are imputed and intentions are ascribed of which the bishop is entirely innocent. Thus the priest may create a mythical bishop who has no existence, and the former adapts his attitudes, comment, and course of action to the mythical figure that he has created. The bishop is an important factor in the priest's life. Curiosity, native to all of us, drives the latter toward theories which explain the former and bring mental rest. Where reliable information is lacking, imagination takes up its work. The work is purely mythical, not scientific. There is no logic or painstaking care in interpretation. Surely the way toward clerical happiness and peace of mind lies in the suppression of the mythopoeic faculty in respect of a bishop.

This is said, not by way of a brief for bishops, but in the interest of the culture, peace, and truth instinct of the priest himself. The priest who is misled by coincidences, conjectures, assumptions; by temperament, dislike, or ambition, and permits these to replace information in the making of his judgments, will know no peace and misunderstand the world. If the priest has an impression that the bishop may from time to time form mythological impressions of him, the suggestion is worth examining, but that falls beyond the scope of this paper.

The wisest among us are reasonable only at times. Feeling, imagination, and fancied interpretations maintain their sway in life in spite of our intelligence and graces. When, however, we recognize this as fundamental, we discover new force in the laws of the Christian life and new meanings in the virtues which it demands. If we place intelligence and charity on guard, and recognize the danger of betrayal by our emotions, dislikes, and preferences, we shall gradually acquire the reverence for truth which makes us free and the graces of truth which curb the mythopoeic faculty and redeem us from its unsuspected tyranny.

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MORAL LAW AND LASTING PEACE.

THERE is a necessary connexion between belief and practice; between Faith and Morals. That was the reason why Leo XIII of happy memory warned the world of the bitter consequences to be expected from the evil teachings about things human and divine which is prevalent in the schools of Philosophy in the secular universities of the world. Like a stream poisoned at its source their false and erroneous doctrines creep into all the orders of the state. They become popularized on lecture platforms and pulpits. They are disseminated by the literature of the day, and are received at last by the common applause of the unthinking multitudes. "Again," says the great Pontiff, "we all see the great dangers which threaten family life and even civil society itself, because of this pestilence of perverse opinions. Truly, all civil society would be much more tranquil, and much safer, if healthier teaching were given in universities and schools." [1]

Theory and practice cannot be divorced. What God hath joined together no man dare put asunder. Yet the attempt has been made, and with fatal results; but we fear the end is not yet. It remained for our own day to witness in our moral and social life the dire effects of religious and philosophical bankruptcy. More than eighty years ago Heine wrote: "The religion in which we in Germany rejoice is Christianity. It will be my duty to explain what Christianity is, how it became Roman Catholicism, how from this it became Protestantism, and how German Philosophy is the offspring of Protestantism." [2] And the poet-philosopher went on to prophesy of the time when that same philosophy would be tried and found wanting to hold in leash the brutal savage passions of the peoples who would gather round Germany as on the steps of some amphitheatre to witness the terrible combat of the nations. "When the cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berseker rage whereof Northern poets have said and sung so much. The talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old

[1] Encyclical *Aeterni Patris* of Pope Leo XIII.

[2] "De l'Allemagne", in *Revue des deux mondes*, 1834.

stone gods will then arise from the forgotten ruins and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again and he will shatter the Gothic Cathedrals."

The order of the Uebermensch is with us. The Herrenmoralität of Nietzsche has superseded the sermon on the Mount; Odin has supplanted Christ. Far be it from us to point the finger of scorn at the great philosophical tradition of German thought. The allied nations themselves were apt disciples. The learned of every country made the new morality the common heritage of educated civilization. For years the English-speaking world have been students of German Philosophy and gladly boasted of their intellectual parentage. Modern thought is no longer limited by national boundaries. If Germany had Kant and Hegel and Fichte and in later days Vogt, Moleschott, Häckel, Büchner, and Nietzsche, prophets of the great apostacy and grand rebellion of the anti-idealistic reaction, France too had her scoffing Voltaire, her Rousseau, and her founder and high-priest of Positivistic Materialism, Auguste Comte. And our lately converted Anglo-Saxon civilization, but yesterday deploring the Latin decadence, plumed itself in the possession of the great names of mighty infidels. There was Hume, and Gibbon. There was Mill, and Huxley, and Spencer, the apostle of evolutionary ethics. Religion was discarded in the seats of learning as a fantastic and effete superstition. A creedless philosophy was substituted as an object of worship in the desecrated shrines of Christianity. Even the petty politicians of the eldest daughter of the Church, once again the sweetheart of the nations, gloried in putting out the lights of Heaven only when the philosophers had first made the foundation of morality—the existence of a personal God—a problematical postulate.

Verily the metaphysical age had supplanted the theological; and what is the result? The incompetence of positive morality, which hoped to enforce law and order by brute force, has resulted in a world catastrophe that has pitted nation against nation until every concept of equity and humanity was drowned in an orgy of blood, and the apostate world had drunk to the very dregs the bitter chalice of its own humiliation to the tune of hymns of hate. They could do without religion, without

morality, without Christianity, without God, and God has shown them whither they are going.

Rationalism denied the existence of natural and supernatural revelation. Christ was only a God-intoxicated man. Genius that he was at most, he did not inaugurate the reign of dogmatic religion. At best he was only the author of a new life. The Reformation was responsible for the doctrine of the sufficiency of Faith without works. Its aftermath, the liberal Theology of to-day, stands for a like paradoxical doctrine, for the supremacy of creedless religion. All truths of the natural and supernatural order must be expressed in terms of action. Rejecting intellectual dogma, we are asked to subscribe to the dynamism of liberal theology. And stranger still, the progressive development of the religious sense, which began in the consciousness of right and wrong, demands nevertheless that we accept those mentally rejected dogmas as guides of action. But no compromise between paganism and Christianity can last. At best a doubtfully existing God is a poor sanction for a moral law that was never revealed to the human mind; and natural ethics are rendered nugatory, since duty and obligation on materialistic hypothesis do not necessarily imply any objective intellectual conception of intrinsic moral worth.

Forward-looking men had been asking all along whither we were drifting while the doctrinaires beckoned us ever on in the name of progress and enlightenment until the world at last came to an *impasse*. The ordinary communication of civilized intercourse became impossible. The nations lost confidence in each other's moral honesty through want of common respect for the most elementary conceptions of right and wrong.

How is confidence to be restored between organized societies, so that men and nations may live once more in peace and harmony upon the earth, so that once again men may be taught to respect the dignities and sanctities of life, and practise again those amenities that have sweetened for centuries the daily contact of men in cultured civilization?

Benedict XV gave us the keystone to the arch of world peace when he claimed that the first essential is the establishment of the supremacy of moral right over armed force. The great problem confronting the world to-day then is the restoration

of the moral law to a place of eminence in the minds and hearts of men, where it must command the intelligent respect alike of the individual and the race. It is the first and last and most essential bulwark of temporal and eternal peace. Without this, all human efforts to restrain the passions of men, emancipated from the sanctions of morality and law, within the bounds of reason, no matter by what solemn signatures they may be translated to parchments in council-chamber treaties, will be only miserable scraps of paper, to be torn up at the dictates of expediency, in the first clash of rival interests.

Prussian autocracy and Nietzschean philosophy may have been bad things for the world. Is our only alternative to be un-Christian democracy and Anglo-Saxon agnosticism? If history teaches any lesson to nations, it is that when the fear of God is lost by the individual or the state a rapid decay of morals follows in its wake. This it was that drew from Livy the despairing cry that the evils of his day and their remedies were alike intolerable. Altruistic principles, patriotic sentiment, and fear of the strong hand of law, may account for an external observance of morality for a time. If we are so loud in the condemnation of Prussianism as a trend of thought in Germany, why do we so readily accept in England and America what at best are only pale imitations of the same malignant virus? The fathers of our country appealed to God indeed, but are we so conscious of the necessity of His assistance in guiding its destinies to-day? Is there an attempt being made in intellectual circles generally to try and get along without Him? In so far as our philosophers teach any morality, has it not prefixed to it a note of independence of any divine sanction or origin? What is the philosophical basis of "independent morality"? Is the moral improvement of the community to have no firmer foundations than comes from a decree of the Society of Ethical Culture, that will tolerate for their code no theological or philosophical prejudices in the individual? Is the league of nations to appeal to no more fundamental sanctions for their acts than the International Ethical Association does for its precepts? We write moral textbooks indeed, and we have methods of teaching morals all independent of religious belief, and we naively expect the rising generation to close its eyes piously, and imbibe the greatest respect for law

and order, for right and wrong! Conduct divorced from belief, the rejection of Christian dogma, must lead to evolutionary morals. World conditions to-day justify our position. Natural development apart from Christianity has brought us to the brink of the abyss. Religion is a tyrannical check on the natural man. Away with it, says Nietzsche. Amen, says Clemenceau. Let us put an end to God. He is an obstacle in the path of the superman. The will to power will give all the self-control necessary for the individual. Consciousness of superiority will regulate his relations with the weak. Develop your individuality, says Naturalism. Deny yourself, says Christ. This moral doctrine is not confined to Prussian philosophies. It is the daily bread of the English and American undergraduates. Its causes go back to Kant, to Rationalism, rejection of dogma, scepticism in knowledge, to evolution crudely materialistic or transcendental, Hegelianism, or its antithesis, the biological evolutionary theories of Spencer. But Germany has had no monopoly in these teachings, the practical consequences of which are to-day the greatest menace to civilization. We must put back the personal element into responsibility, a free human being which owes allegiance to a personal God. The criticism of Kant and the absolution of Hegel have destroyed both extremes. Permanent worth must be recognized in personality made responsible to an immutable, infinite, and personal God.

Is philosophy alone able to perform the task? It will fill an important rôle, but it must be Christian philosophy. But the guiding hand of the Church is necessary even in the regions of speculative thought. The wild living intellect of man runs riot apart from the restraining touch of some supernatural monitor. There is only one remedy for the ills of the nations as long as men are actually destined for a supernatural end. The teaching of the Vatican Council was never more justified with regard to the moral necessity of Revelation, even in the truths of the natural order, than it has been in the events that have shaken the world since 1914. God has given the world a teacher and a guide, and in the conceit of its heart it tried to ignore this divine messenger. Where shall we look for this God-given teacher of the nations? It is no other than the Holy Roman Catholic Church. Democracy will perhaps save the world, but the Catholic Church must first save democracy.

In a celebrated essay Newman drew a sublime and splendid picture of Catholic Christianity in the rôle of protagonist in the great world drama of intellectual and cultivated society. "It was at once a philosophy, a political power and a religious rite; as a religion it is Holy; as a philosophy it is Apostolic; as a political power, it is imperial, that is One and Catholic. As a religion its special centre of action is pastor and flock; as a philosophy the schools; as a rule the Papacy and its Curia." [3]

What a pity it is that Christendom has lost this magnificent conception of the Catholic Church standing apart in a place unique. At once the champion and the teacher of the moral law, with truth always its guiding principle; its temples the schools of learning; its instruments of research, investigation, and inquiry the reasoning intellects of men indeed, but that intellect enlightened by Faith, and that will elevated and strengthened by grace; and above it all, an infallible magisterium centralized in the person of its august head, the Pope of Rome, ruling the moral world with imperial sway from his palace of the Vatican, but doing it all in the name, and as the Vicar, of the Lord God Almighty, who sitteth upon His throne and is the God of dominion. Philosophy as such must lend its aid, but, like its kindred sciences, it must play a subsidiary rôle. It will be a branch of intellectual activity, but it must never usurp the place of the greater teacher whose origin is entirely supernatural and whose jurisdiction is all divine. "The importance of philosophy is derived from the twofold fact, that it is the basis of all intellectual conclusions on the great problems of religion and Faith, and that it occupies a place in contemporary thought from which Theology is summarily and almost contemptuously excluded. This cannot be doubted by any one who has the most superficial acquaintance with modern literature." [4] It will be the great weapon of the Church in defending the dogmas of Christianity against the dogmatism of infidelity supported by the specious arguments of the sceptic and agnostic mind. Contempt for the teachings of the Faith must be met "by the scorn of a superior knowledge—a superior philosophy".

[3] Newman's Preface to *Via Media*.

[4] Heuser, *Canon Sheehan*, p. 43.

If the decay of dogmatic Christianity can be traced to its source in the Reformation of the sixteenth century, it is quite possible to lay the blame for the present anarchy in moral teaching at the doors of the anti-intellectualist schools of Reformation philosophy. "Judged by their own canons, they have been tried and found wanting. By their own pragmatic criterion, *ex fructibus eorum cognoscetis eos,* posterity must now pass sentence of condemnation upon them. The foundations of the moral law were laid on an insecure basis, and the superstructure has been washed away before the storm of human passion, like a house built upon the sand. The statue seemed bronze, but the feet were feet of clay. We must therefore go back to other foundations." In these days when men speak much of reconstruction in so many different branches of our social, political, economic, and religious life, when great efforts are being made and new energies loosened, when mighty movements calling for heroic adjustments are sweeping us rapidily in a new future, when the ancient fabric of things has been shaken by the disasters and upheavals of these unsteady, whirling years, it may be well to pause and inquire how far our knowledge is signed with the seal of truth. A bad principle, worse a thousand times, whether it be speculative or practical, than a bad action, may poison the wells of mankind for many years." [5] Another philosopher tracing the same evils to the same source, enlarging on the recommendation of the last Council of the Lateran, inviting and exciting philosophers to bend all their energies to the duty of making the world safe for morality, writes: "But the study had been long neglected, and, as a consequence, false philosophy invaded every human institution, art and science, producing a hideous perversion in the mental and moral life of individuals, families, and nations. Influenced by this false philosophy, the passions and the base calculations of material interests gradually become the counsellors, the only masters of men's minds, which were left open to every prejudice, and ready to give their immediate assent to the most extravagant propositions, or to withdraw it from the most plainly demonstrated truth on any trivial pretence. They became credulous even to absurdity; incredulous even to

[5] *Reality and Truth*, J. G. Vance, Ph.D., p. x.

evidence. Embracing irreligion, they willingly lost themselves in shameless licentiousness. Finding virtue and truth a check to all this, they cast them aside as inventions of superstition, or, at least, as things that have no proved existence." [6]

Christian philosophers for four centuries have been warning civilization of the fruits to be expected from a godless rationalism exalted by anti-dogmatic theologians into a creedless religion. To-day we are surprised to find French atheists and Anglo-Saxon materialists, who before the war wrote books and essays in praise of Kant and Nietzsche, the first and the last of the "European and readable Germans," now finding in these same writers the specifically Teutonic virus which formerly could be found only in some abhorred and discredited Scholastic textbook. It is amusing to read the attempts that are being made by some professors in our own American universities to refute practical conclusions of a materialistic philosophy of life, as exemplified in the great war that has ravaged the civilized world, by appealing to a *quantitative difference* only between man and the tiger ancestors from whom they are evolved by purely natural forces, because forsooth the admission of a *qualitative difference* would compel them to accept these nightmares of sentimental philosophies, a mind, an immortal soul, a God! They know well that right and wrong are meaningless terms flowing from their pens; and, while seeing the absolute necessity of moral laws, they still will not accept the only basis that can give a meaning to vice and virtue, to truth or falsehood. Perhaps the bitter school of experience through which the world has been passing since the summer of 1914 will not have been in vain, if the logic of events will but force us to see that while condemning the baneful results of anti-intellectual theories of morals, we are ourselves propagating in our highest seats of learning the same systems of moral dogmatism, and pragmatism, and humanism that must inevitably bring upon our new world those same evils which are now threatening to destroy the civilization of the old, and have been making Europe a shambles for four weary years. Why rail at German *Kultur* as being responsible for the calamitous war that has devastated Europe, if in our own university

[6] *Early Essays and Lectures*, Sheehan, pp. 300-301.

chairs we allow distinguished professors, who have certainly the power to influence the lives of thousands of our youth for good or evil, to teach those very principles to which we are now tracing all the horrors of modern warfare and race hatred. It would be interesting if there was a census made of the number of university professors in these United States of America who do not officially profess belief in a personal God. Their number would be comparatively very great. Each of them has a philosophy of life of one sort or another; and even though it may be altogether foreign to the branch of learning expounded in the schoolroom, the class lecture is made a vehicle through the medium of some *obiter dicta,* or other. Through these the teachers' ideas on religion and morality, or irreligion or immorality, are conveyed to hundreds of eager minds, who are just thirsting for this information, which they will never correctly receive from other sources, since our national system of education is constitutionally godless, because purely secular. We are just now getting too patriotic to have the German language taught in our schools, but we are not consistent enough to have second-hand German philosophies banished from our schools and universities. If there is no God, and it is very fashionable for the average university professor to humbly confess his agnosticism, where are the grounds of morality? Could any foreign propaganda within our shores be a greater menace to the foundations of the Republic? For does not the strength of a democracy depend upon the integrity of the individual citizen? Inward rectitude of soul and the allegiance of the heart and conscience to an austere moral code must be the support and concomitant of a correct external demeanor. Enforced outward respect for law and order cannot be a sufficient guarantee for the perpetuation of free institutions. The moral fibre of the individual is the very foundation upon which our whole civic fabric rests. We must reestablish the supremacy of moral right over armed force, in the words of Pope Benedict; and Newman's gigantic conception of Christianity must be realized, when a penitent world turns once again to accept the teaching of a universal Church, the divinely appointed teacher and guardian of the moral law.

The papacy and its curia must be the centre of the new league of nations that is to be, whence shall flow in increasing streams

the teachings of Christianity which will be at once a philosophy, a political power, and a religious rite.

Philosophy alone is incapable of curing the moral ills that now afflict humanity. It must be reinforced by the teaching of an infallible Church. It is the foundation laid by Christ Jesus. He Himself has told us there is none other.

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THE PROMOTION OF MARRIAGE.

IT is is somewhat audacious to suggest to the clergy a new and important work, when most of them are all but appalled by the work demanded against the new paganism. The Christian world has awakened now to learn that all the earthly powers are in the hands of this monster. Masquerading in various disguises, renaissance, Protestant, masonic, free-thinker, humanitarian, patriotic, liberal, progressive, in this century it has shed them all, seized upon government, parliaments, press, education, the arts and sciences, and thereby has drafted the various peoples, willy-nilly, into its service. The Christian principle and the Christian life are to be slowly pulverized and blown into the dustheap of time. The folly and stupidity of the Protestant body, abetted by the same faults among the Catholics here and there, have helped to enthrone the new paganism. The same classes are helping to secure the foundations of the throne. It will take all our strength, time, substance, to make headway against the old enemy in his fine State intrenchments. Why then this suggestion of further work? Because it is in line with the ordinary requirements of the coming campaign. We are not as badly off as the Christians of the fourth century, with society collapsing and the old paganism still powerful. It is likely that the present order, founded partly on rebellion and rapine, is about to crumble, but the barbarian horde is not to follow. Predatory finance, which has carefully located the earth's treasures, and the scientists of political life, who have mastered the trickery of popular rule, are agreed in supporting an order which means luxury and power for them. They will find a wonderful support in the de-

Christianized millions of the recently Protestant world. This nation is said to own sixty millions of them.

Hitherto inert and indifferent because of sympathy with the faith of their fathers, signs of effervescence are now strong among them. They are adherents of all the fads, Christian Science, New Thought, Buddhism and Brahmanism, Occultism and Ethical Culture; sexual hygiene is one of their inventions; marriages they have savagely attacked with divorce courts, free love, abortion, and birth control; they have made these abominations common talk, even among the children; their example and their talk have contaminated the Catholic body to a serious extent; indeed to the point of hardened consciences, which defend the abominations while receiving the Sacraments. It was once thought that the ability of the Catholic faith to thrive in a fair field would make us many friends. Catholic American success has made us more enemies than friends. It is taken not as a sign of justice, but of our craft. We are still detested, but on different grounds. These inert millions have no religion, but they detest ours; they assist the *Menace* publications; they take sides with our active enemies. Neither our services in the Civil War nor in the present conflict do they accept as patriotic, only as signs of craftiness. They regard us as a danger to the Republic. The school system which we built out of our poverty, to protect the child, has not encouraged them but angered them. They are scheming now to destroy it at a stroke. A study of their casual activity will convince the observer that their main attack is on marriage. To what a pass they have brought it most people know. Whither they are tending most people dread. What interests us chiefly is their influence upon Catholics, and the common people of any American village can describe that influence minutely, and point out among communicants at the altar its hypocritical victims. All this is fairly well understood by the authorities, and indifferently accounted for; but I am not going to discuss it further, inviting rather the attention of the interested to secondary but important matters, which more properly are the concern of the household, with regard to the matrimonial state. They are dangerous and widespread conditions, and seem to be only half understood and appreciated.

The American attitude toward marriage has been consistent from the beginning of our history, and differs completely from the European. Its main characteristic springs from the common opinion that marriage is chiefly the concern of the young people and should be left to their taste and discretion. The parents and relatives have little or nothing to do with it. They may advise and criticize and oppose, but the less the better. The formalities of European custom have been laid aside deliberately. There is no formal betrothal, no binding engagements, no legal ceremonial; and the marriage ceremony is simpler and easier than getting a job on a railroad. The religious features have all been laid aside. The romantic love idea of the popular novel has had its influence on the situation. The entire American world, with few exceptions of any importance, has surrendered to the new method. The Catholic body has become so infected with the general indifference as to show many signs of decay. It is difficult to prevent hasty and foolish marriages; difficult to persuade the young people to a public marriage; many of them prefer the swift civil ceremony in an office, without sanctification or ceremony; the banns have become odious instead of honorable; the general effort is to sneak into wedlock as if nothing of moment had taken place. It is an artificial condition for the young people, born of bad example. They pretend nervousness and shyness, but the girls on tag day and the boys in a fire or police parade display no timidity, seem eager for publicity and display. The real source of this pretended shame or nervousness is to be found in the home training. The indifference or incapacity of the parents to their chief duty is the cause. The young people are no longer trained for marriage as in earlier times, when a girl was taught the housekeeping arts and a boy had his thoughts directed to maintaining a house of his own. The main effort of the parents now is to keep the children with them forever, to decry marriage, to praise bachelorhood, although they dare not yet praise the old-maid state. The married young men often advise the bachelors to remain free, with long descriptions of their home trials. "How lucky!" is the popular comment on bachelor's freedom, and not a few women have passed the same remark on the old maids whom deep in their hearts they pitied and despised.

This indifference of parents does not always remain quiescent. The more resolute oppose by secret or open means the approach of suitors for their girls, and employ the arts of persuasion and satire to delay the marriage of their sons. How cleverly this is done among the simple would surprise the experienced. Here is an illustration: the family had eight children of marriageable age, good examples of the Irish-American stock, bright, alert, sociable. The mother, without a single utterance against the marriage state itself, and behind a cordial reception to suitors, managed a campaign of satire and ridicule against the young men which secured for them a lively rejection of their matrimonial proposals; with the result that the four girls died early and unmarried, quite satisfied that they had escaped the burdens of married life. Of the four boys one married early, but could never bring his wife to meet his mother; a second married after the mother's death and was then over fifty, for the determined old lady lived long; the other two remained bachelors. The extraordinary prevalence of these instances, and the various forms which they assume must be well known to pastors. A shrewd old father with a good working family, foreseeing his helpless old age, highly appreciative of a comfortable home, but deprived by death of his wife's aid, will play the game himself with success; or an elder sister left in charge of the family will scheme against matrimonial invasion of her inheritance. My attention was at first attracted to this strange condition by the apparent failure of certain families in the third generation. For example, here would be a father and mother of Irish birth, whose brothers and sisters numbered perhaps a dozen, who had endured the hardships of emigration and of getting a footing in new lands with splendid strength, who presented the country with ten fine children, and who saw their old age honored with four grandchildren! This phenomenon should open the sleepiest eyes, and yet it is as common as our daily bread. Four children in the third generation where there should have been forty. Examination showed many causes for this extraordinary failure, but in my experience the chief was the absence of marriages, or late marriages, among those children; and the source of the trouble was a jealous and foolish old woman, determined to keep her children at her side while she lived. And her old age

was as garrulous against the married state as her middle age had been critical of suitors. A large family brought up in this hostile atmosphere, reduced to a comfortable and harmless routine, succumbs more easily to disease than an active marrying family. These determined old women have often suffered the double punishment of seeing their children perish before their time, while the marrying family next door multiplied on the earth and trooped back on occasions with companies of children to gladden the home of the grandparents. "My children had every advantage," one old mother said to me, "and half of them are dead, and the other half look as old as meself. But the Cronins that lived on potatoes and buttermilk and got no training at all, at all, and married at the crossroads—there's no end to them." It would be useless to tell her that she had cultivated carefully her own misfortunes, that the married state has been so blessed by the Creator that its duties and responsibilities develop strength, health, longevity, cheerfulness, resource, and that for most people it is the natural condition in the third decade.

The common indifference to marriage condones and favors this unconscious hostility, which passes unnoticed and uncondemned. Among a marrying people like the French Canadians it would be conspicuous, horrifying, and promptly extirpated. With us it remains an idiosyncrasy, except that it has serious consequences. Our young men are never trained for marriage. Although the bookshops carry a good stock of books on the marriage state, so little are the young men interested that they never read them. In the old-fashioned times when marriage was foreseen and prepared for, the growing youth learned about his coming responsibilities by direct teaching and by listening to the family talk over a particular wedding; a discussion which considered the fitness of bride and groom, their genealogy, the wedding outfit, the possible troubles, and the local histories which illustrated each point; he learned to save for his wedding, to become a wage-earner, to win a good reputation, so that his parents would have no difficulty in making the contract; his youth was a steady and careful preparation for a great event and a noble responsibility. Talk now with the average young man of any class and he will tell you at the age of twenty-three that he is too young, that married life

is too expensive for his salary, that women expect too much luxury, and that thirty-five is a good age for marriage. He has learned this from observation and talk, and home influence has confirmed it. His sisters demonstrate for him the extravagance of their sex, and his parents approve of the thirty-fifth year, knowing that if he remains a bachelor till then it is unlikely he will ever marry. He spends all his surplus money on pleasure for the next ten years. He knows no more about the married state than what he hears from disgruntled men, whose sufferings prove their marriages failures. His ignorance is simply astonishing. At thirty-five he is as unfit for matrimony as for a voyage in search of the North Pole. The same history may be written for the young women, but not in so marked and emphatic a fashion. The girls still dread to become old maids, and they have made an honest, enthusiastic, but badly directed effort to keep marriage popular. They have spent too much money on dress and too much time on good manners and entertainment; too much time at the piano and too little at the cook-book; too much effort to win the youth and none at all to overcome the forces working against them in the household, and in society. Their parents have made them hypercritical about the young fellows, and they have dismissed the *willing* youths; public opinion has accused them of extravagance, their dress and behavior have borne out the charge, so that the *unwilling* youths have been confirmed in their obstinacy; the real values of the matrimonial state have escaped them, and so have the young men. What pastor has not seen a group of two hundred likely young people smiling at one another in the same town for ten years, between the ages of twenty and thirty, and never getting married? At the close of a decade they sought husbands and wives among strangers: in a French village they would all have been married within the first three years. In such places it comes to be said that our people do not marry.

In large cities there is always a good number of wealthy Catholics, whose sons and daughters have been well brought up, are able to dress well and to indulge in various luxuries, and whose inheritance one day will keep them in plain comfort. However, the sons must learn a business to support themselves in the meantime, and the young women must marry well.

There's the rub. There's no one to marry with. The young men of their own set cannot think of marrying until their salaries may match the ladies' style of living. The wealthier young men usually seek wealth. The poorer young men, lawyers, doctors, dentists, business men, of good education but of no social standing, are afraid to venture; the current is against them, indifference and hostility on the part of the parents, pride and ignorance on the part of the girls; yet in a few years, when all can see that these girls must remain old maids, the current will have changed in their favor; among a marrying community this fact would have been well known and welcomed, but with us it is recognized too late to be of service. Nothing would seem more easy and natural than intermarriage among Catholics of different races, particularly in this country, where racial differences fade so speedily. On the contrary, nothing is more difficult. The Irish long considered it a disgrace to marry with foreigners, and a crime to marry a "dago." The boy or girl who took a French-Canadian husband or wife in New England fifty years ago was ostracized, and the one girl who accepted an Italian husband was all but mobbed at the church. When this racial disdain yielded to better sense, the other parties had acquired *their* disdain and refused to court or be courted. It is still rare, intermarriage of this kind, though not so rare as formerly. Anyone can see what a leverage race-difference gave the indifferents and the malevolents: also how badly the poor professional fared at their hands. Many wise people observed the situation, regretted it, talked about it, but no voice was raised against the hostile, in behalf of the sufferers, and nothing was done to change a situation which everybody regretted when consequences became painfully visible. The most curious feature of the condition was the parental disregard of the sexual factor in human life. Celibacy was supposed to be as easy to their children as to its proper devotees. Rather there were no suppositions whatever. The matter never appeared in court. It never occurred to even the more intelligent and worldly that the constant provocation of the sexual instinct by the corrupt world in this time could have any effect on their obedient and submissive children. There was great astonishment and no forgiveness for the culprits when the inevitable tragedies happened.

When one adds to the traditional American attitude of indifference, the indifference of the State to its most important social institution, there will be no surprise at conditions and consequences. The Federal Government left marriage to the States. The States dealt more with easy marriage and easy divorce than with beneficent, encouraging, and constructive legislation. In fact the suspicion is legitimate that divorce lawyers formulated the laws of marriage, as pension lawyers drafted our pension laws. One fact in American life is notorious and preëminent: that its people have done nothing for the marriage state, and have done very much against it. When we see the growth of the educational system of the Republic, and count the talent, the industry, the millions that went into it, merely to provide a fair education for one section of the people, and then turn to the greater, the more vital factor in the life of a State, and find its legislators spending no money upon it, and doing their best to weaken and defile it, we have a well-founded opinion of their folly and a strong suspicion of their educational zeal. When we see the enthusiasm brought to the conservation of the forests, the irrigation of the deserts, the transformation of the immigrant into an American, the swatting of the fly, the prohibition of alcoholic drinks, and then look in vain for a solitary organization concerned with the institution of marriage, we have a right to consider this people as lacking in balance, perspective, and knowledge of their own true interests. We are no longer astonished that the advocates of crimes against marriage have grown so bold, so well organized, so capably financed, so offensive, so diabolic; that the number of deserting husbands, who leave wives and families to starvation or to public charity, has steadily increased; that criminal practitioners have become so numerous and audacious; that so many drug stores have become secret agencies of their infamies; that their secrets and their methods have become public property; and that a public conscience of extraordinary callousness has developed. With each State quiescent, the marauders have enjoyed a clear field. As for the leaders in our great public movements, so keen in their different enterprises, one wonders why they close eyes and ears and mouths on the most vital question of all. They must see, they cannot help seeing our approach to the abyss: why then

the failure to cry out; why the astounding silence? Is there some secret malign force cleverly working to keep them dumb? Are the legislators who became responsible for easy divorce and other abominations carefully watching their fences? Is there any connexion between the indifference of the State and the economic condition which has so studiously ignored the married man and the parent in the distribution of wages?

It is admitted on all sides that the parents of large families are the chief benefactors, the mainstay of any state. Yet this vital factor in social life receives no recognition for his services. He gets the same pay as the bachelor: because his services to the nation are not considered in the wage system. It is no business of the capitalist that his employe is supporting a family. That is the laborer's concern. In earlier times, when labor was scarce and the children were needed in various industries, such as the cotton mills of New England, the employer was more than solicitous for the father of a numerous family; he found him work at good wages, built him a good house, and kept him in good humor, so that the children would not escape the mills. That day has passed, except for certain limited districts. The older a parent grows the less his wages. The young bachelor is now in demand, for his elasticity, enterprise, and endurance. It is admitted that his fickleness, eagerness for change, independence of spirit, love of travel, fondness for occasional dissipation, are serious blemishes, but not as unprofitable for the employer as the slowness, dulness, conservatism, lack of enterprise, of the middle-aged father of a family. The father's best qualities add nothing to the dividends of modern capitalism. His steadiness, devotion to duty, love of regularity, interest in the work which supports his family, trained intelligence, have been found wanting in the matter of dividends. His wife and he get no return from their direct service to the State and to Industry in educating and training a family. The gross and terrible Capitalism of this time turns from the father and mother to the cheap labor of Asia, and sees its dividends swelling when that sort of labor comes in. It is a curious comment on American thought that criticism of this situation is so rare and barren among the professional reviewers. The new industrialism and the old capitalism alike seem to avoid the subject. Is it an intuition that

not very far off new conditions, like the invasion from Asia, will leave the parent as complete a cipher actually as he now is morally? Some forms of Socialism plan his disappearance and hope to make the State the trainer of the child, leaving the father and mother to the honors without the cares of paternity. It is not strange that so many should approve that idea, seeing how little appreciated is the work of the working parent to-day. In laboring populations the position of the father has become pitiable through the mere working of the economic scheme. His family despise him almost as much as his employer. He can earn but little more than his younger children. He is played out in the world's estimation at the moment when intelligence, skill, interest, steadiness, and fidelity are at their best in him, when his success in bringing up his family has merited reward and acknowledgment; and the world labels him a supernumerary, jeers at him coldly, and throws him a ten-dollar-a-week job in contempt. It is easy to see what effect such a condition has upon the young man thinking of marriage. It is discussed widely among the workers. When the question of marriage comes up in the local clubs, or on the curb, here is the young man's statement: "What should I do marrying, when it costs so much to keep a wife, and more to keep her family? And what chance has a married man these times? Look at old Morris, after raising ten children; the company gives him ten a week and everybody gives him the cold shoulder!" An expert economist could sum up no better. Wages are graded for expertness, for efficiency, for increased production, for the mere stimulating of industry; but who ever heard of wages increased for each child born, either from the State or the employer, the direct beneficiaries?

Now line up all these influences working against marriage at the present moment, and compare them with the forces in favor of the married state. The American idea of non-interference, the consequent indifference of all concerned, the hostility of certain parents, the lack of direction in so important a matter, the economic hostility to marriage, the difference of the State, the indifference of the leaders, the prevailing immorality, the easy divorce and easy remarriage, amounting to concubinage, on one side; and on the other, what? Nothing clearly visible but the natural tendency of men and women to

marry, and the ease with which the contract can be made. It is a fine tribute to the natural law of sex that its working has so long resisted the assaults upon it. At the same time thoughtful men are alarmed at the increasing percentage of divorces, of desertions, of matrimonial failures, and of erratic teachers, and they are convinced that the time has come for a direct and efficient defence of the marriage bond, the marriage state, and the family. They are also convinced that measures should be taken by all the interested parties, State, leaders, teachers, parents, relatives, and matrimonial candidates, for such a promotion of marriage as shall lessen the prevailing evils and increase the benefits of married life. As Catholics have a deeper and holier interest in what for them is the indissoluble bond, and also a Sacrament, they should naturally be first and foremost in a movement of this kind. We have all seen the success of such societies as the Propagation of the Faith for missionary work; we have admired the methods of Church Extension in building up home missions; the League of the Sacred Heart, the Holy Name Society, the Knights of Columbus, the various aid societies, have proved the interest which the people take in their spiritual and temporal welfare; the Encyclical of Leo XIII on Labor and that of Pius X on Frequent Communion illustrate what powerful pontiffs can achieve in social and religious matters: now here is a matter of deeper importance than all these mentioned, and why should not similar agencies be set working in its behalf? In fact it may be asked, honestly and pointedly, so far as this country is concerned, why have they not been in action long ago? The evil conditions have been apparent for over two decades Can anyone recall a single measure employed extensively and effectively to remove or relieve them? As we live in a country and a time when organization has become a mania, chiefly because of its successes, and when the Catholic body has won some glory in that field, is it not more than curious that marriage has received no attention from the experts or the enthusiasts? It seems advisable under the circumstances that our leaders should consider the situation and make a beginning of systematic and persistent effort. The simplest for a beginning would be marriage conferences in connexion with the ordinary parish work, at which the points touched upon here could be examined at

leisure. Steady discussion and observation and report will convince the most indifferent and skeptical that no fancy picture has been drawn in this article. If all our existing societies found a need for their activities, and were astounded at the details which lay behind the need, the matrimonial need and its details will cast all others in the shade. The student of social conditions, as his eye wanders over the field, will speculate sadly on the queer tendency of human effort to take up the minor enterprise first, and in the very dust of its success lose sight of the essential and necessary enterprise, waiting like a poor scholar for the attention and encouragement lavished on his inferiors.

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CATECHISM TEACHING.

II.

LEARNING BY ROTE.

THE proposition I wish to lay before the reader as the conclusion of the observations in my last article is that religious instruction should be carried on with a minimum of verbal memory exercise.

There are of course parts, such as the Ten Commandments and the facts and teachings of Holy Writ, which call for accurate memorizing. For the rest, the essential element in instructing the Christian, primarily and absolutely, is that he be made to understand the teachings of Holy Faith. It is chiefly a task of getting the intellect to grasp ideas. The words in which these ideas happen to be clothed is quite secondary. Once the mind is in possession of the fact or truth, it matters little by what formula it has arrived at its knowledge. I have never met any teacher who could explain to me why it should be necessary to insist on a definite text to be memorized, if the subject of the definition be clearly understood by the pupil.

The only purpose that the rote method followed usually in our catechism classese is supposed to serve, is that the pupil shall thereby retain the truth to be taught. But is it likely

that a child will have more difficulty in retaining the thought or idea which it has intelligently grasped, than the memorized words which it does not understand? Experience seems to indicate that many a youth who has once got a clear conception of "temptation", "occasion of sin", "grace", "indulgence"; of the distinction between "slander" and "detraction", or "oath" and "vow", and so forth, may yet be quite at a loss to give a catechetical definition of these terms. Old men who for years have neglected their duties will often revert with penitent mind, not to the definitions of their Catechism, but to some incident connected with a good confession or a practical example in the past. They will make an act of contrition by striking their breasts, though they may no longer remember the words of the *Confiteor*, which once they knew by heart.

It may be objected that memory work has always been a recognized part of pedagogical instruction and that to eliminate it is to revolutionize the whole system of teaching. I entirely agree with this statement. Memorizing has its legitimate part in all scholastic work. But it must not be made the sole or even the chief work of teaching, as is usually done in the Catechism class.

Professor Fitch, writing on this subject, sums up the task as follows:

> When the object is to have thoughts, reasonings, facts reproduced, seek to have them reproduced in the pupils' own words. Do not set the faculty of mere verbal memory to work. But when the words themselves, in which a fact is embodied, have some special fitness or beauty of their own, when they represent some scientific datum or central truth, which could not otherwise be so well expressed, then see that the form as well as the substance of the expression is learned by heart.

Applying this rule to the teaching of Catechism, the amount of matter to be memorized will be greatly reduced from its present proportion. We might wisely memorize great religious truths expressed in language at once concise, pithy, and captivating, just as we learn proverbs or certain phrases and sentences from Shakespeare and other masters of thought and speech. The music of words helps us to remember a truth and

the lessons of duty which the truth conveys. But this is very different from memorizing long, verbose, and wearisome sentences, and uninteresting forms of expression found in the Catechism.

The prominent educator whose dictum I have just quoted makes the following rather trenchant pronouncement on the particular method now under discussion.

> To insist upon a book of questions and answers being learned accurately by rote is to assume that there is to be no real contact of thought between scholar and master, that all the questions which are to be asked are to take one particular form, and that they all admit of but one answer. There is no room for inquisitiveness on the part of the learner nor for digression on the part of the teacher; no room for the play of the intelligence of either around the subject in hand; the whole exercise has been devised to convert a study which ought to awaken intelligence, into a miserable mechanical performance, and two people who ought to be in intimate intellectual relations with each other, into a brace of impostors—the one teaching nothing, the other learning nothing, but both acting a part and reciting somebody else's words out of a book.

Unsparing as his words appear, they not ineptly describe what frequently takes place during the half or three-quarters of an hour the child is obliged to spend in the Catechism class.

As evidence of the extent to which the convictions of a great catechist of a previous generation harmonized with the theory of modern educators, allow me to quote the saintly Father Furniss, C.SS.R., so often referred to as the apostle of children. In his *Sunday-School or Catechism* he gives several pages of specimen questions and answers on different subjects, clearly laying it down, however, that "these questions and answers do not suppose any previous learning by heart. They are intended to *suggest ideas* to children rather than a *given form of words to be learned by heart.* A distinct and simple *idea* will remain in a child's mind when a form of words even often repeated will not remain."

The method advocated in this paper—Catechism with a minimum of verbal memorizing—had an ardent advocate in the late Right Rev. Bishop Bellord, in whose all too early demise the cause of religious instruction suffered a loss really irreparable. The preface to his admirable Catechism boldly announces his plan in the following words:

This Catechism appeals chiefly to the intelligence of the learner, and not solely, or even primarily, to the merely verbal, mechanical memory. The repetition of long formulas difficult to understand is not knowledge; learning by rote should be secondary, and an occasional aid only to the exercise of the intelligence.

The chief feature of this Catechism, on which the author principally relies for its success, is that very little of it is intended to be learned by rote, word for word. When children have read a lesson once or twice, or have had it read to them, and are then questioned about it, it will be found that they quickly get into the way of attending to sense rather than to words, and of answering more intelligently and accurately than when they are limited to one cut-and-dried set of half-understood formulas. Everything is intended to be, in a broad sense, "committed to memory"; but the author deprecates the insistence on unimportant verbal minutiæ. This only eliminates the attention from that which is more important—the meaning of the truths.

On the other hand, while learning by rote is the well-nigh universal practice, I should like to ask on what authority do we maintain so positively that children *must* learn their religion in this way? When and by whom was this method decided upon? Or rather, was there ever an authoritative decision given to this effect? To all of us who grew up under the system it was represented as an inviolable tradition. No other system could be tolerated. Very often it has been the sole test. A child who has not memorized the answers given in the Catechism has been *ipso facto* pronounced deficient and unprepared for Confirmation.

We, as pupils, accepted the method as a matter of course, irksome as its application usually proved. Perhaps relentless insistence upon it, in spite of its irksomeness, only served to convince us of its importance. In any case it was in force everywhere, no less in the Sunday school than in college classes later on. The day eventually came when as junior assistants we were assigned the duty of visiting the parish school. Here again the same system prevailed. Who were we to assume that all this stern adherence to a practice was totally and radically a mistake? Instinctively, unquestioningly, almost unconsciously, we accepted conditions as we found them and rigorously demanded that the words of the book be repeated accurately at any cost. Our successors had had much

the same experience and made the same contribution to the support of the system. Thus the tradition has been maintained. Catholic schools, teachers, and clergy have clung to this practice, not because any council, ecumenical, provincial, or local, had ever so enjoined, not because names of distinguished educators could be quoted in its support; not because its merits had been substantiated by thorough inquiry or experiment, not because its superiority in results was undisputed, but simply because it had been in possession from time immemorial and we instinctively accept what time and universal adoption seem to have sanctioned.

Another potent influence has been at work helping to perpetuate this notion. Down to the present generation the class-rooms of our colleges attached what is now considered undue importance to verbal recitations as a means of making progress in secular studies. For reasons which need not be dwelt upon here, we have been the last to abandon the practice. It is at last gradually disappearing—perhaps has disappeared. If there still remain a teacher of Latin grammar who makes his duty consist in hearing the pupil recite rules of syntax, quote examples, enumerate exceptions, repeat the "remarks", the "observations", all this with a faithfulness that could not be surpassed in memorizing the Apostles' Creed, and so, day after day, until a hundred or more of such rules, examples, exceptions, remarks, etc. have been accurately committed to memory; if there still remain a teacher of English grammar who insists on all the theory being learned by rote and pays no attention to the exercises supplied by the author; if there be a teacher of geography the walls of whose class-room are never disfigured by maps, it being considered sufficient to require an exact memorization of the words of the book; if there be a teacher whose conceptions of schoolkeeping is summed up in the instruction "Go and learn that lesson and then come and say it to me"; let us hope such cases enjoy a blissful isolation. Nevertheless this method—or rather lack of method—obtained not so very long ago. Generations of our clergy have grown up under it in certain European countries and here. In the work of religious instruction, therefore, should we be surprised to observe a general disposition to fall back on a word-for-word recitation of the Catechism?

A Catechism not a Compendium of Theology.

Authors of Catechisms in general seem to experience insuperable difficulty in breaking away from the order, the method, and even the very terms adopted in standard treatises on Theology. Rather they do not break away at all. That such treatises serve their peculiar purposes to the utmost satisfaction of all interested is not a reason for presuming upon their being suited to the minds of little children. On the contrary, the qualities which specially commend them to students of maturer years and training are precisely such as tend to make their adoption in a junior class an impossibility. The method of exposition by which a primary school teacher and a seminary professor respectively proceed is in most cases diametrically opposite.

Such terms and expressions as "satisfying the Divine Justice", "supernatural gift", "the nature and effects of the Sacraments", "acknowledging God's supreme dominion over us", with which many of our Catechisms are replete, are nothing more or less than the words of Theology anglicized. They convey no idea to the child, because they have not been translated into the child's language. No work is translated until it is made intelligible to those who are expected to read it. The service the translator renders his readers consists essentially in making intelligible to them a literary work which otherwise would have remained unintelligible to them.

Someone has tried to palliate this feature of our Catechisms by maintaining that the author is addressing himself in these instances not to the pupil but to the teacher. If so, what he produces can hardly be considered a textbook for children; it remains a volume for the use of theologians and scholars, not for those who really need it. He may have succeeded in enunciating the truths of religion in a language accurate, safe, and beyond the criticism of the heresy-hunter; but he has thrown on the parent or teacher the burden of conveying these truths to the young and the illiterate. If the theologians, possessed of some literary skill, will not venture away from the safe moorings of Scholastic terminology in order to make an idea intelligible to the young and simple-minded, who is going to do it? Is it reasonable to expect the parent or Sunday school teacher to undertake the task?

Not infrequently we hear an elementary Catechism commended in the very highest terms simply because it contains so much doctrine in considerably less than a hundred pages. Its statements are made succinctly, with the greatest precision, with grammatical accuracy, with grace and dignity of expression, often with a rhetorical balancing of clauses. Precisely because all this is achieved the composition is the more likely to be beyond the grasp of the youthful reader. Not long ago I heard a worthy pastor make this remark: "I consider that Catechism simply marvellous; I knew every word of it by heart before I was ten years old; it was the book we used for years afterward; but it was only when I had gone over it several times with the children of my parish school that I realized the wealth of doctrine it contained." What the good father really said was this: "I required five or six years in college, a complete course in philosophy and theology, and several years in the ministry to grasp the full meaning of the questions and answers in that book; therefore the ordinary child should understand them at the age of ten or eleven." The book is probably an admirable compendium of theology but not a Catechism.

A Catechism without Vocabularies.

If I am not taxing the reader's attention unduly, I should like to emphasize in many Catechisms certain common features which occasion much of the dissatisfaction experienced in their use.

That average classes do experience frequent difficulties with the language in which religious truths are expressed is evident from the lengthy glossaries considered to be necessary introductions to every chapter. Are they not at best a necessary evil rather than essential elements of an ideal system? In the first place, they increase the child's burden; they impose upon him the extra task of learning so much more matter by rote. This could be pardoned did the process have the effect of clearing away difficulties; unfortunately, in many instances they fall short of the purpose they are intended to serve. To have learned the meaning of a word, or of all the words in a given passage, does not necessarily make that passage intelligible. Countless experiences with Latin and Greek texts in our student days and since have surely convinced us of this.

Instead of drawing up vocabularies, why not simplify the language of the Catechism? Should not that language be directly intelligible to the child? Should it not be such as to leave no need for vocabularies and explanations? No one can fail to realize the importance of this aim. The question will naturally arise, "Is such a Catechism textbook possible?" —another way of asking, "Can the truths of religion be told in language easily understood by the young, the unskilled, the illiterate?" A very grave question certainly. In attempting to answer it, one recalls how multitudes of all classes and conditions hung upon the words of our Blessed Lord. Nor can we suppose it at all likely that the discourses of the Apostles were unintelligible to the masses unless provided with a dictionary. God has made His revelation for all. Is that revelation necessarily so abstruse as to prevent its announcement in terms comprehensible to any but highly developed intellects? To be honest with ourselves, and with the world at large, if our Catechisms are too difficult for those in whose hands we place them, is it always the doctrine that is at fault?

Let us take examples. One Catechism in high repute for generations says that "the principal mysteries of religion are most necessary to be explicitly believed;" that "it is a mortal sin to miss Mass on Sundays if *the omission be culpable*;" that "the Church grants indulgences to assist our weakness, to supply our insufficiency in satisfying the Divine Justice for our transgression". Is it not really possible to express these doctrines in language which the young and uneducated may follow? Not one child in a thousand will understand the following question and answer taken from the third chapter of a Catechism and therefore proposed to the child when he has scarcely completed his eighth year:

Q. What do you infer from the sufferings and death of Christ?

A. The enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

A vocabulary provided according to custom would offer a definition of "infer", "enormity", "necessity", and "satisfying"; the child would be expected first to memorize these four definitions and then the formal answer to the question. At the end of all this not one child in five would understand

the text even then. Would the work of instruction be lamentably compromised if the same question and answer were expressed as follows:

Q. What do the sufferings and death of Christ teach us about sin?
A. They teach us:
(1) how great an evil it is;
(2) how God must hate it;
(3) that it leaves a very great debt to be paid.

Again, an answer referring to the preparation necessary for Confirmation says:

Persons of an age to learn should know the chief mysteries of Faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

The glossary defines "mysteries", "duties", "instructed", "effects", and "nature", the latter alone requiring thirteen words. What a memory task for the pupil! Would somethink like the following not suffice?

Persons of an age to learn should know:
(1) what every Christian must believe;
(2) what every Christian should do;
(3) what Confirmation is, and what it does for us.

Instances may occur, it is true, when the problem of conveying certain doctrines in simple language and, at the same time, confining ourselves to the space usually allotted to a question and answer may be beyond us; what does this prove? Perhaps that certain matters in religious instruction should not be written in the form of question and answer; perhaps that a thorough presentation of certain truths calls for a succession of questions and answers; perhaps therefore that our present textbooks are too small for the exposition of doctrine on this plan. If so, what of it? Where is the objection to enlarging them?

In my next and concluding paper I propose to point out what a Catechism which eliminates definitions and avoids abstract terms might do for our children.

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A PIONEER MENNONITE SETTLEMENT IN NORTHERN NEW YORK.

AT the close of the eighteenth century and at the beginning of the nineteenth, large grants of land, from time to time, were made by the State of New York to speculators in wild lands. The largest of these grants in northern New York was Macomb's Purchase, made on 10 January, 1792. This vast tract lay in the angle between the St. Lawrence River and Lake Ontario. It contained 3,816,960 acres, and embraced all of the western slopes of the Adirondacks to the Lake of Ontario, practically the present counties of Franklin, St. Lawrence, Jefferson, and Lewis, with a part of Herkimer. The price was eight cents an acre. Alexander Macomb, Daniel McCormick, and William Constable were equally interested in this purchase. Soon after the purchase, Macomb became insolvent, and William Constable became the principal owner of the tract. From him, through its agent Pierre Chassanis, a French company, organized under the name of "La Compagnie de New York" on 31 August, 1792, bought a large tract of land, 610,000 acres along both sides of the Black and Beaver rivers in the counties of Lewis and Jefferson.

The story of this famous company is the story of an attempt on the part of the outlawed nobility and clergy of the old regime in France to found in the wilds of the New World a colony on the coöperative plan where they might find peaceful rest and a secure asylum from the reign of terror and the horrors of the revolution in the Old. The settlement was named Castorland, the land of the beaver, which name is doubtless a literal translation of the old Indian Couch-sach-ra-ge, which means in the Iroquois tongue the "Beaver hunting country", Castorland being taken out of the western half of this old Indian hunting-ground.

The whole romantic scheme, beautiful and promising beyond measure as an ideal upon paper, ultimately failed, and all that remains of it now is the name of a railroad station on the New York Central. The lands finally became the property of James Donatien Le Ray, Comte de Chaumont. No man in its annals is more intimately associated with the settlement and development of northern New York than he.

Le Ray de Chaumont belonged to the old nobility of France. About the year 1808 he came with his family to reside at his chateau at Le Rayville on the Black river, near Watertown. Wishing to colonize his possessions, he secured a certain Jacob Kiefer, a native from the vicinity of Metz, as his land agent. It was in 1830 that Mr. Kiefer brought the first families over from Europe to open up the wilderness on the banks of the Beaver river in what is now known as the township of Croghan, Lewis County, New York. During the next few years he made repeated trips to the old country and brought back with him each time a number of new families.

These pioneers came from the same section in the provinces of Alsace and Lorraine, which at that time still belonged to France. They spoke the same language, French, and a patois which passed for German. It was for this reason that the little hamlet which sprang up came to be known as French Settlement, in contradistinction to others near by, formed later, known as Prussian Settlement and Irish Settlement. When in 1841 it was formed into a town, it received the name Croghan in honor of Major Croghan, an officer of Tippecanoe and Fort Stephenson fame.

The new settlers were greatly divided as to religious belief. A number of them were Catholics. The rest were Protestants. They called themselves "Alt Difers", or Old Baptists. Locally they were known as Hook-and-Eye Baptists, because they wore no buttons on their clothes: instead they used hooks and eyes. As a matter of fact they were the Amish people, an offspring of the Mennonite sect, and their origin as a separate sect, consequently, dates back to the sixteenth century. Their line of descent is not difficult to trace.

Menno Simons, the founder of the sect called, after him, Mennonites, was born in 1492 at Witmarsum in Friesland. In 1516 he was ordained to the Catholic priesthood, and in 1532 was appointed parish priest of Witmarsum, his native place. Carried away by the general religious upheaval of the times, he resigned his charge in 1536 and became an Anabaptist elder.

The movement of reform started by Luther and the other reformers soon got beyond the control of the leaders; new and independent views sprang up everywhere in virtue of the principle that the Bible is the sole source of faith. Since faith is

placed before baptism in the Bible, some claimed that baptism was to be administered only after a person had come to the use of reason, or adult age, and could profess and embrace the faith. Hence baptism of infants was wrong, and those who had been so baptized were to be baptized again. For this reason they were called Anabaptists.

They advocated a return to the simple Christian ways and virtues of the early Church and considered civil authority as opposed to the true conception of the kingdom of Christ. There were two parties. The moderate wing relied on moral means, hoping for a peaceful religious conversion of the Christian world to their ideal of a reform. Till then authority was to be tolerated and obeyed, but no one was allowed to accept civil office. The radical wing, on the other hand, wished to bring about the overthrow of the present order and to introduce the reign of Christ by force and the power of the sword. An effort in this direction made at Muenster by John of Leyden and Bernard Knipperdollinck met with disastrous consequences.

After the excesses of Muenster had been suppressed, the more moderate elements among the holders of Anabaptist views turned to Menno Simons, who came to be universally recognized as their leader. Devoting his life to the interests of the sect, he exercised no small influence as a speaker and more especially as a writer, so much so that the very name of Anabaptists was superseded by that of Mennonites. He died in 1559 at Wuestenfeld in Holstein.

Menno was but poorly schooled in theology and hence incapable of dogmatic development; his doctrine consisted practically of a moderation of the fanaticism of the ultra-Anabaptists, plus some few remnants of his former Catholic belief. Of the sacraments he retained only baptism of adults and the Lord's Supper, in which, however, Christ is not really present. Nor are they sacraments properly so called, but merely signs symbolizing the spiritual power coming from Christ. The true mark of the children of God is faith operative in charity; not faith alone, as Luther taught. The fatherhood of God and the brotherhood of the elect was his central idea; his rule of life did not lie in dogma but rather in discipline.

Local differences soon arose and the Mennonites split up into parties. Their stronghold was in Holland, where they are

to-day officially known as "Doop-gezinde" or Baptist Persuasion. At an early date large communities also existed in Prussia and in southern Germany, in Switzerland in the Cantons of Bern, Basel and Neufchâtel, and in France at Nancy, Toul, Franche-Comté, and Alsace-Lorraine.

The Mennonites of Alsace-Lorraine, the branch with whom we have to do, were historically connected with the earlier Swiss movement, the Amish or Upland Swiss Mennonites. It was these latter who first rejected the use of buttons and the practice of shaving. The Amish Mennonites of Alsace and Lorraine held themselves entirely aloof from the other Christian denominations, who were considered as of the world. Their various communities, scattered throughout the land, were independent of one another, the only tie to bind the whole being the bond of brotherly love. Their meetings, usually held in the houses of the different members, were presided over by an elder, who was chosen by the congregation. If the congregation had members enough, a church was erected, plain of exterior, and with no adornment within. They were a pastoral people, frugal and industrious, distinguished for their extreme simplicity, having no affiliation with the world. Such were the Amish people of Alsace-Lorraine and as such they came to Croghan.

To understand the task that confronted these pioneers who came from fields of labor in the agricultural sections of France where intense cultivation was practised, and to realize the pioneer work they did, we must go back a hundred years in the history of Croghan. A century ago the lands now dotted with shining homes and grazing cattle were no more than a dense wilderness, standing untouched as such for thousands of years, where giant forest trees sprang from seed to sapling, to full growth and age, destroyed by time only, to be replaced by others of the kind; where rivers and rivulets abounded in fish, beaver, and otter; where ranged herds of deer, wild game, the wolf, panther, bear, and other beasts of prey, all indigenous to the soil, and where only recently had roamed the Indian of Northern New York, the Oneida tribe of the Six Nations, the dread Iroquois League which comprised the Mohawks, Onandagos, Senecas, Oneidas, Cayugas, and Tuscaroras.

At this time there was no trace of a settlement. The forest stood grim and silent, unspoiled by the hand of man. Latterly it had been penetrated by the surveyor, and only occasionally had a white man come in search of game.[1] So when the immigrants, brought over from the intensely cultivated farm lands of the French provinces in 1830, first arrived at their destination on the banks of the Beaver river where their homes were to be reared, they trod on virgin soil. Their journey from Lowville, ten miles distant, had been through an almost impassable forest. No cabins were waiting, no shelter, no clearings; all these must be wrung from the wilderness. Mr. Kiefer, representing M. de Chaumont, pointed out the lands for sale and each one bought according to his means and credit. Land was cheap, selling anywhere from $1.50 to $3.00 an acre.

The settlers built their homes, rough log houses, directly in the woods. They set to work clearing their lands, with ax and saw, felling the great forest trees, and burning them up, leaving the stumps to be pulled out later. The first object was to raise crops to furnish bread for the family. Gradually more and more land was cleared for crops and pasturage. Flax was spun from which garments were made; sheep became numerous and yarn was spun. The wives of the settlers made rough but very strong cloth of wool and flax mixed. Most of the material consumed by them was made by themselves. But few luxuries were available; if anything more than a necessity of life was wanted, a trip to the nearest commercial center, Lowville, was involved. But in time the clearings widened out more and more and enlarged their area; the settlers surrounded themselves with more and more comforts, and the cozy

[1] Some of these had been men of distinction, among others Joseph Bonaparte, ex-king of Naples and of Spain and the favorite brother of the great Napoleon. Under the assumed name of Comte de Survilliers, Joseph, in the year 1815, purchased a large tract of wild land from his friend Le Ray de Chaumont, for a summer hunting park, lying around and including the beautiful lake Bonaparte in Lewis County. On his journeys Joseph often stopped at Carthage on the Black river, where a long reach of still water extends up the river for many miles, which is navigable for small steamers. On this part of the stream Joseph would launch an elegant six-oared gondola, and, following the course of the river and then entering the Beaver river at its mouth, he would proceed up this river to the first falls, where he and his entourage would disembark and proceed further on foot, seeking game, building campfires at Croghan and other points on the river.

cabins were displaced by modern new houses. And so the settlement continued to prosper year after year until the country for miles round about became rich farm land, cleared of stones and stumps, pleasant to behold in its green coloring of growing crops, dotted with grazing cattle and smiling homes, such as we behold Croghan to-day.

Though the Amish people prospered more and more materially as the years went on, many of them even becoming relatively wealthy, they did not change as a religious type; they remained essentially the same as, in the pioneer days of Croghan, they had come over from Alsace-Lorraine. They remained a pastoral people, frugal and industrious, distinguished for their extreme simplicity, having no affiliation with the world. Thus there could be witnessed in our own age and in our own country, proud of its modern progress and enlightenment, a community which in many ways strove to copy the life of the primitive Christians, and to realize the dreams of idealistic reformers of the sixteenth century.

In their exalted idea of their calling as the elect, the chosen children of God, they would have nothing whatsoever to do with the world and its ways. Their very dress was distinctive. The men wore low-crowned hats, broad of rim, all alike. Their garments of peculiar pattern displayed neither buttons nor button-holes; hooks and eyes were used instead. The men wore full beards, the practice of shaving being considered one of the vanities of the world. The women likewise were attired in garments of extreme plainness, resembling somewhat the dress of the Quakeress. No ring, brooch, or jewel was allowed, nor elaborate coiffure. The hair was plainly combed down the sides and coiled at the back in a simple braid. On their heads in the summer time a shaker, or light hood, was worn; this was replaced by one of similar cut, but quilted, to give warmth in the winter.

On Sunday morning they met at the home of a member previously notified. Here the worshipers would gather to listen to the exhortation of the elder. The meeting opened with the singing of a hymn by the entire congregation. This was followed by the exhortation and prayer and closed with another hymn. At their periodic communion services they partook of the Body of the Lord and the Blessed Chalice. In

greeting each other at the meetings the brothers kissed, saying: "God greet thee, brother;" the brothers also kissed the sisters. On leaving, the same ceremony was observed, the words being: "God keep thee, brother." This was the custom whenever the meeting between members took place; whether at the religious services, home, or on the street, the kiss of brotherhood was always given and received. As a matter of convenience the brothers shaved the upper lip.

A brother was selected by the congregation to be an elder for no other reason than that he might possess the gift of speech in a larger degree than the other brothers. He was then ordained elder, not to elevate him above his brothers, but to qualify him before the law to perform the legal functions of a minister, which was mainly to legalize the marriage rite between the brothers and sisters of the society. The elder, like his brethren, must work at his own trade or occupation, which was generally farming. No preparation of sermon was permitted. The Bible was opened at random and from the chapter appearing on that page the preacher took his text, exhorting the congregation as the Holy Ghost inspired him.

In their idea of separation from the world the Amish people restricted their social intercourse to their own circle. They had no diversions of any kind, but sought their recreation in reading the Bible and other books of devotion. Their houses, though of good material and comfortable, were plain. No musical instruments of any kind could be owned by them; no pictures were allowed on the walls. The rules forbade the playing of cards or of similar games. It was against the rules for the brothers to smoke or chew. There was no objection to alcohol or fermented liquors, but there was strict limitation as to quantity. The brothers were not allowed to sit around hotels or saloons. No brother or sister could attend any entertainment of any sort, either public or private; nor any gathering except of their own members, even a lecture, except such, possibly, as pertained to agriculture. The rules forbade any member attending a county fair. As we have already seen, all display of dress was forbidden. No marriage was allowed outside of the membership; no divorce was permitted. In dealing with a brother no bartering was allowed and strict honesty was required.

Any brother was at all times welcome at the home of another, where the greatest hospitality was shown him. Each one must rely upon himself to advance his interests by individual effort; but if misfortune overtook a brother so that he was incapacitated from earning a livelihood for himself and family, the others took care of him. Cases of charitable support, however, were very rare, as the people were all thrifty and hard-working. No life policies were carried, nor insurances of any kind; in case of accident, a fire for instance, each brother contributed in money, kind, or personal help, until the damage was completely made good.[2]

Their disciplinary methods were such that serious offences were immediately followed by excommunication. All questions relating to the conduct of a member or any infraction of the rules were discussed and decided in a meeting at which none but brothers and sisters were allowed to be present. There were certain graded penalties for violation of the rule. The more serious offences were subject to immediate excommunication. In those of lesser degree the erring brother was half excommunicated; the kiss of brotherhood was withheld. The brother was given an opportunity to repent; if he did not repent, he was excommunicated in full and no longer a brother. If, after a time, he repented and the offence was of such a kind as could be condoned, he was again accepted and reinstated in the brotherhood. There were some offences, however, which were never forgiven, and any brother or sister who committed one of these was cast out forever, forfeiting all rights in the society. The rule forbade any brother from extending the hand of brotherhood to such, the injunction of the Apostle on this point being considered binding. No brother was allowed to sit at the same table with one who was excommunicated, nor was he allowed to have any dealings with him in any manner.

They considered the state as being of the world and necessary to keep social order among the children of the world. They themselves would have no part in civil government or affiliate with any political party. It was against the rule to vote on any public questions, except on such as related to the

[2] To-day, such accidents are provided for by a private mutual insurance within the brotherhood.

public schools where their children were sent to receive but an elementary education; the higher branches of education were not regarded as being necessary. They were willing to render to Cæsar what was due; they paid the state whatever tax was demanded, but would have nothing further to do with it. All civic duties were rejected. They refused to take an oath; their speech was to be: Yea, yea; no, no. Nor would they draw the sword in warfare. Those who were drafted in the Civil War paid the state and remained at home. War was of the world, whereas Christ had come with a message of peace and brotherly love. No recourse was had to the courts; law suits were forbidden, whether among themselves or with the world.

Such were the Amish people. In a word, the Bible and a code of discipline comprised their whole belief and rule of life. It is evident that their ideal was successfully followed out only by a people who had become imbued with an exalted spiritual notion of the fatherhood of God, the brotherhood of men and their own calling of being chosen in these latter days to give to the world an example of the simple ways and virtues of the early Church.

Previous to 1850 there had been considerable discussion among the members about the administration of the baptismal formula. These differences of opinion related to the application of water. It had been the custom to pour water on the head during the baptismal ceremonies. That this was not a complete baptism became a growing belief among a number of the members who had been in correspondence with other societies in the United States and in Europe.[3] From these sources it was learned that there was but one baptism valid in the eyes of the Lord, namely immersion in a living stream. Consequently, when in 1850 an elder named Benedict Weyeneth came to the settlement from Switzerland and

[3] The Mennonites do not form a church, but a brotherhood only. The various congregations distributed over the earth in little clusters have no centralized organization; each congregation is entirely independent of the other. In the United States there are twelve different branches resulting from minor differences, with an aggregate membership of about 55,000. The first congregation was founded in 1683 at Germantown, Pa. At present the total membership is estimated at 225,000, distributed as follows: Russia, 70,000; Holland, 60,000; United States, 55,000; Canada, 20,000; Germany, 18,000, and Switzerland, 2,000.

preached this new baptism, he was welcomed with outstretched hands as a messenger of the Lord. Under the leadership of Weyeneth many separated themselves and formed a new party, calling themselves the Evangelical Baptists; popularly they came to be known as Anabaptists. At this time the meetings were still held in the homes of the settlers. The new brotherhood soon outgrew the capacity of the houses to hold the meetings, and so a meeting house was erected in 1855, one and one half miles from Croghan on the road to Lowville. When this had become too small, a new one was constructed in 1867.[4] The fundamental principles and the practical rules of the Evangelical Baptists differed little from those of the Amish people, except in regard to the administration of baptism, the former insisting, as we have seen, on immersion alone as being valid. The mode of salutation was retained, except the kiss between the brothers and the sisters. Their elders were called learners. The meeting house had no adornment whatever. No man had a pew of his own; nor did he sit with his wife and daughters; the men sat on the right hand of the learner, facing him, and the women on the left.

In the last twenty-five years great changes have been taking place. The older members still cling to their traditions. But the younger ones, coming under the influence of modern conditions, have introduced both innovations and modifications, compelling more latitude in their application wherever they left the basic principles untouched. They show a decided disinclination to wear the prescribed apparel. They travel in automobiles, whereas their fathers came to the meetings in open buggies in rain or sunshine. They take part in political activities, voting, having party affiliations, seeking and holding civil offices.

Many are gradually drifting away from the faith of their fathers. A considerable percentage is not even baptized. This is due to the fact that baptism is not administered until the children have come to the age of discretion, when the matter is left to their own decision. Again, in former days the settlers invariably had large families, whereas restriction is

[4] A few years ago also the members of the older branch constructed for themselves a house of worship on the Kirschnerville road east of the town.

not unfrequently met with now. Nor are mixed marriages of very rare occurrence.

A very few have become Catholics.[5] The majority are seemingly drifting into modern unbelief. It is the old and oft-repeated story of the branch that tore itself loose from the Mother Church. In virtue of the inherited vitality accumulated through centuries of active Catholic faith, such branches may flourish for a time, producing mystic fruits; but eventually they all sicken and die.

We have another classical illustration of this truth in the Amish people of Croghan. It was no fault of theirs that their fathers had become transplanted from the garden of the Church. They were certainly in good faith and sincere in their endeavors to build up in the secluded retreat of the Adirondacks a community where the virtues of the early Christians should flourish. It seems as though their hour, too, has come. Will it take another generation, or will it take two? One thing is sure—the atmosphere of spirituality and primitive Christianity which hung over their cloistered little world is even now perceptibly vanishing, just as the soft blue haze, sometimes called mountain smoke, that dim, impalpable but lovely semblance of a color, that indescribable appearance of the fleeting and the spiritual, which is wont to sleep and dream and linger on their own Adirondack mountain meadows on quiet peaceful summer mornings, dissolves gradually but surely before the advance of a new day.[6]

BERARD VOGT, O.F.M.

Croghan, N. Y.

[5] We have mentioned above that a number of Catholics came over with the first settlers. These built for themselves a place of worship the year after their arrival, a rude log structure twenty by thirty feet in dimensions. This was the humble beginning of the present St. Stephen's parish, with its beautiful church, convent of the Franciscan Sisters, monastery of the Franciscan Fathers, philosophical house of studies for the Franciscan Scholastics, and the splendid parochial Grammar and High School of to-day.

[6] The writer is indebted to Franklin B. Hough's *History of Lewis County*, Albany, Munsell & Rowland, 1860; Nathaniel B. Sylvester's *Historical Sketches of Northern New York*, Troy, Wm. H. Young, 1877; and to some articles on local history appearing in the *Black River Democrat* a few years ago.

Studies and Conferences.

A POETIC VERSION OF CANON LAW.

The Rev. Eberhard Olinger, O.S.B., professor of Moral Theology at St. Meinrad's Benedictine Abbey, sends us the following interesting set of mnemonic verses. They were written by one of the scholastics in answer to the professor's request to suggest some easy method for committing to memory the chapter on Censures in the new Code of Canon Law. Father Olinger tentatively submits them in the hope that the example may lead to efforts in a similar direction from other sources. The numbers at the end of the lines refer to the respective Canons of the Code.

THE CENSURE RHYME.

By Dormitans Homerus

INTRODUCTION.

For conscience sake, it doth behoove
The priest his duties well to know,
When to retain, absolve, reprove;
Hence let him con the lines below.

EXCOMMUNICATIONS.

Class I.	Canon
If one the Sacred Host should steal,	2320
Or on the Pontiff lay his hands,	2343
His 'complice shrive, against his weal,	2367
Or break the Seal's most sacred bands,	2369
All these reserved to Pope, you know,	
Are *modo specialissimo.*	

Class II.

Apostates, with their kith and kin, 2314
Who read or edit tainted book, 2318
All bogus priests with pious mien, 2322
Who from the Pope to Council look, 2332
The men that Papal briefs impede, 2333
By laws the Church's rights restrict, 2334
In court against her men proceed, 2341
Upon high Prelates blows inflict, 2343
Who take Rome's goods, her rights abuse, 2345
Whose bulls with Papal seal are crowned, 2360
Who of soliciting accuse, 2363
Are *speciali modo* bound.

Class III.

All who indulgenced profit love, 2327
Or help to swell the Mason's fund, 2335
Absolve from either *CLASS* above, 2338
Abet a man that's to be shunned, 2338
A Bishop cite before the bench, 2341
Into th' enclosure one admit, 2342
On goods of Church by force entrench, 2346
A duel fight, or same permit, 2351
Who break their vows with damsel fair, 2388
An office sell for paltry fee, 2392
Or documents conceal, impair, 2405
Simpliciter shall censured be.

Class IV.

If bride and groom the preacher seek, 2319
Their children from instruction bar, 2319
To preacher take their infant meek, 2319
Their children's minds with error mar, 2319
Who bogus relics dare display, 2326
Or beat a cleric, pull his beard, 2343
Who by abortion fears allay, 2350
From cloister flee, with conscience seared, 2385
Or self in Cupid's bonds involve, 2388
All these the *Bishop* can absolve.

Class V.

Who print the Bible without leave, 2318
Apostates from the Church inter, 2339
Without Rome's sanction goods receive, 2347

In forcing one to vows concur, 2352
Nor priest report to tempting nerved, 2368
Incur a censure *not reserved*.

INTERDICTS.

Who Pope beneath the Council place, 2332
Or worship in forbidden shrine, 2338
Who sacred house by ban deface, 2338
Or burial laws to heed decline, 2339
All these are *ipso facto* dead
An *interdict* is on their head.

SUSPENSIONS

Class I.

Who consecrate without due leave, 2370
Or Orders give for Simon's fee, 2371
Who such from tainted hands receive, 2372
He who ordains, as case may be,
Without a "title," "dim" [1] or "test," [2] 2373
Religious out of diocese,
Whose vows are null through fraud or jest, 2387
Who office give without decrees, 2394
Suspended are by *Holy See*,
Until absolved therefrom they'll be.

Class II.

Who 'gainst a cleric file their suit, 2341
Or from the cloistral walls do flee, 2386
Suspension reap therefrom as fruit;
Their *Ordinary* they must see.

Class III.

Who without permit sins do loose, 2366
Or letters "dim" [1] for Orders lack, 2374
An office give to layman's use, 2400
Or consecration place aback, 2402
If "dim" [1] the vicar should confer, 2409
To bishop strange, religious send, 2410
Suspension not reserved incur.
And here the Censure Rhyme shall end.

[1] "Dim"—Dimissorials.
[2] "Test"—Litterae testimoniales.

FALSE ACCUSATION OF SOLICITATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I do not propose to follow H. A. J. in his comments (December number) on my article in the November issue of the REVIEW. I fancy that your readers, as well as myself, are more interested in the main question. That may be stated briefly thus: in the new Code false accusation of solicitation is not only punished by censure, but is reserved to the Holy See on its own account. This is the only case that is so treated. What does this special treatment mean? How is the case to be treated practically by the confessor if he gets it in the confessional?

In my article I tried to solve these questions by quoting the Code. I did not rely much on the opinions of theologians which may now be antiquated. Will H. A. J. try to answer the questions for the benefit of your readers?

T. SLATER, S.J.

CELEBRATIONS ON OCCASION OF A FIRST MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The observations of B. A. in the January issue of the REVIEW anent the practice of soliciting contributions and presents, by means of ordination invitations to the laity, are pertinent and to the point. The custom has grown into a serious abuse and should be effectually suppressed.

There is another custom which is becoming an even greater abuse and which would seem to have a close financial relationship with the sending of invitations to the faithful. I refer to the custom of having an elaborate hotel banquet on the occasion of the young priest's first Mass. As the average newly ordained priest is not overburdened with surplus coin of the realm, the expenses thus incurred make an appeal for funds in the form of invitations an imperative necessity. For example, I might instance the case of a young priest who before his entrance into the seminary occupied a minor political position, and who on the occasion of his first Mass sent invitations to nearly all the prominent politicians of the city to a hotel banquet that must have cost more than an assistant's salary would amount to in two years. But apart from the ex-

penses of a banquet, it is a bad custom, for surely there is enough to occupy the mind of a priest on the occasion of his first holy Mass without thinking of the speeches and the banquet to follow. If the custom of sending invitations were abolished, the elaborate hotel banquets would sympathetically cease.

D. J.

PRESENTS TO YOUNG PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the communication of B. A. in your January number. B. A. confesses that he may be "an old timer". Apparently, he is. Does he know at all the up-to-date seminarian, clean-cut, "smart" in his dress, always clean-shaved, correct in speech, clear in enunciation, military in his bearing, a total abstainer from his Confirmation day, no slouch, no slacker, in a word, the embryo *Neo-Sacerdos*? Such a youth has his social instincts developed in a way that the older time seminarian could hardly imagine. And he has his social obligations, too—a dinner here, a few days at a summer home there, and, yes, a teaparty somewhere else. Being, as I say, developed on his social side, he feels the obligation in charity to send an invitation to his hosts, his friends, his benefactors in the social sense. That is why he sends out so many invitations. If the recipients respond with "presents", the blame is not his.

There is, however, a side of it, on which B. A. has not touched. Much time is lost and there is much unnecessary distraction to the seminarian during his last term before ordination. As B. A. puts the matter up to the seminary authorities, would it be out of order to suggest that a social secretary be appointed to act for the fourth-year theologians? I have known a seminarian to address one thousand engraved invitations to his ordination. Couldn't the seminaries continue to conserve this energy for dogma and moral?

NEO-SACERDOS.

THE MASS PRO POPULO—A BISHOP'S VIEW.

Qu. Are our pastors obliged to say Mass *pro populo* according to Canon 339, on all Sundays and feast days of obligation, including also those abrogated?

Videtur quod non. My reasons are briefly these: 1. Pastors in the United States are not pastors in *sensu canonico*, it seems. They are mostly "revocabiles ad nutum". 2. According to the II. Plen. Council Balt., art. 124, sq. they are merely "quasi-parochi", or rather mere representatives of the bishop, and as such are only obliged to say Mass *pro populo* on the days mentioned in Canon 306, according to Canon 466, which says: "Applicandae Missae pro populo obligatione tenetur . . . quasi-parochus ad normam Can. 306". Therefore on the feasts of the Nativity, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Immaculate Conception, and the Assumption of the Blessed Virgin, of St. Joseph, Sts. Peter and Paul, All Saints. 3. In a reply to an "ad limina" report of a certain Bishop of our country, Cardinal Ledochowski, Prefect of the S. Cong. de Prop. Fide, wrote, 5 May, 1897: "Verum quidem est rectores, *etiamsi inamovibiles* sint, *cum non sint vere parochi*, non teneri ad celebrationem Missae pro populo diebus festis. Valde tamen conveniens esset, quod sicut juribus parochorum gaudent, ita etiam eorum obligationes susciperent et saltem ex charitate, si non ex justitia celebrarent pro populo, sicut in multis dioecesibus laudabiliter fieri solet." The *crux quaestionis* seems to me to be this: Has the status of our pastors been changed by the New Code? Are they now *vere parochi*, or still *quasi-parochi?* If the former, then they are obliged to say Mass *pro populo* in conformity with Can. 339. If the latter, that is, if they are still *quasi-parochi* only, then they are only obliged to say Mass *pro populo* according to Can. 306. This question ought to be *authoritatively* decided as quickly as possible. *Videant consules!*

CONSUL.

Resp. This communication is published at the request of the Right Reverend Bishop who signs himself "Consul." Perhaps before it reaches our readers the authoritative decision which he suggests may be granted by the Pontifical Commission for the interpretation of the New Code. Until such a decision is rendered, the conviction, unanimous, so far as we can learn, among canonists who have written on the subject is that the obligation exists. The conviction rests on an inference from Canon 216, which declares that dioceses are to be divided into parishes, and Vicariates and Prefectures

Apostolic into quasi-parishes. The inference is that rectors of the divisions commonly called parishes are now, not *quasi-parochi*, but *parochi*. If it should be declared that this was not the intention of the legislator, the inference, of course, is not a valid foundation for the conviction that the obligation in justice exists at the present time. Meanwhile, in our opinion, the Ordinaries who have instructed their clergy to the effect that the obligation exists have chosen the more prudent course, and when they have, in addition, taken steps to compensate for the lose of income to pastors, they have removed all grounds for the feeling that the change imposes a *gravamen*.

HOW TO ANOINT THE FEET OF THE DYING.

Qu. Will you kindly advise your clerical readers which is the proper way to anoint the feet of the dying. Some priests anoint the upper part of the feet, and others the sole. I maintain that the latter is the correct practice.

Resp. There is room for discussion. St. Alphonsus, relying on the practice and precept of St. Charles, holds that the unction should be applied to the soles of the feet (*plantis*); and special applicability of the words "quidquid per gressum deliquisti" is found in the fact that, in walking, the soles of the feet touch the ground. On the other hand, Billuart and others hold that the unction should be applied "ad pedes in parte superiori", that is, on the instep or metatarsus. The S. Congregation of Rites declined to declare exclusively for either practice, in its decree n. 2743, when it decided "Nihil innovandum", which means that, where a definite custom exists, it should be followed.

CHANGING LOCAL SUPERIORS.

Qu. In a religious community concerning whose customs I am frequently asked to give my advice, I find that the head superior, not the Ordinary, has the power to select the local superiors, his choice to be confirmed by the board of councillors. In practice, the term of office of the local superior not being determined by the Constitution. the head superior changes the local superiors in the same house as often as three or four times a year. The council is not consulted

about these changes, and I learn that the head superior does the same thing in other houses, apparently *ad libitum*, there being no grave cause, so far as anyone can see, for these frequent changes. What is the law in the matter?

Resp. The New Code of Canon Law ordains (Canon 505) that local superiors "are not to be appointed for more than three years, on the lapse of which they may again be selected for the same office, if the constitutions permit, but not for a third immediate term in the same house". This clearly indicates that local superiors are appointed to their office for a definite term and are not removable at will during their period of office. The "Normae" approved by the S. Congregation of Bishops and Regulars, 28 June, 1901, which may well serve as interpretative of this canon, substantiate this assertion. In No. 309 they state that "local superiors are to be instituted for three years; on the lapse of this term they may, for a grave reason, be confirmed for another three years, but not beyond that term for the same house". In the following number (310) the "Normae" declare: "During their term of office they (the local superiors) can neither be deposed nor transferred to another place except for a serious reason (*causa gravis*) and not without the decisive vote of the members of the council". It follows from this that local superiors may not be deposed or transferred by the head superior at will, but only for a grave reason, such as bad example, confusion caused by too great severity or too great weakness, or notorious unfitness, or for the general good of the community, as when, for instance, the death of a local superior elsewhere may render the transfer advisable. It should be noted that, in all cases, the "Normae" require that this be done "with the decisive vote of the members of the council". The constitutions of most religious communities determine whether the vote of the council in such matters is decisive or only consultive. If a decisive vote is needed, the deposition or transfer effected without it would be null and void. However, it may be remarked that, for smaller houses, in which there are only three or four religious (not a *domus formata*, see Can. 488, n. 5), perhaps a less serious cause may suffice for transferring or deposing a local superior. The constitutions of certain communities which have, of late years,

been approved by the S. Congregation of Religious declare that, "Concerning small missions, less serious reasons suffice" (for removal from office). It is clear, finally, that communities whose constitutions assign no fixed term of office for the local superior or fix a term longer than three years, must now conform to the requirement of Canon 505.

DISPENSATION AND "SIGILLUM."

Qu. C goes to confession to X, who is a priest in an episcopal city. She reveals that she has been living in concubinage with F, a non-Catholic, to whom she is supposed to be married. F is unbaptized. Both are well known to the bishop, the vicar general and the chancellor, because all are residents of the same city. They now desire to be married, but will refuse if their identity has to become known. I should like to know: 1. What becomes of the *sigillum?* 2. How can the dispensation from a diriment impediment be granted, and how can the agreement be signed without revealing the identity of the parties?

Resp. There need be no question of the *sigillum.* The confessor should instruct the penitent to see him outside the confessional and will use only the items of information then revealed. After he has explained how he intends to proceed. he should have no difficulty in obtaining the penitent's permission. As to the dispensation, it can be obtained without revealing the names or the identity of the parties. The bishop cannot, of course, dispense from the agreement or *cautiones.* The New Code (Canon 1061, par. 2) says: "Cautiones regulariter in scriptis exigantur", which implies that, while, as a rule, the agreement must be in writing, there are times when an oral promise is sufficient. A case in point is the answer of the Congregation of the Inquisition, 10 December, 1902, given to a *Dubium* concerning oral promises made by army officers in a certain country, who were forbidden by military law to sign written agreements. The question was whether, in those circumstances, an oral promise would suffice. The answer was "per se et generatim negative et ad mentem." The "mens" is explained to be that in an extraordinary case, if the bishop has moral certainty of the sincerity of the promise, it is remitted to his conscience and prudence to accept a promise made orally. Noldin (III, n. 505) quotes this response of

the Holy Office, and seems to think that while the Holy Office had in mind a particular case the same principle may be applied to other cases.

INFORMATION OBTAINED BY HYPNOTISM.

Qu. In a recent clerical conference the following case was discussed. A certain anarchist, drafted into the army, attempted, while on board a transport, to blow up the ship. When examined, he denied that he had any accomplices in conspiracy or in his attempted crime. The judge, however, has reason to suspect that there existed a widespread conspiracy and that the prisoner could give valuable information, if he would. The prisoner remains obstinate in his refusal. Knowing that the man has been treated by a physician and that hypnotism has been successfully employed to obtain secrets, the judge orders the physician to put the prisoner in the hypnotic state and extract from him the desired information. The question is whether this can be done lawfully.

One solution was to the effect that in this extreme case hypnotism might lawfully be applied. It was contended that, according to theologians of standing, one may resort to hypnotism, assuming that certain conditions and safeguards are employed. The only difficulty in this case was that the prisoner withheld his consent. Could his unwillingness be disregarded? The argument was that it could. He was an anarchist, opposed to law and order. He had been detected in an attempt to blow up a loaded transport. There was good reason to suspect that fellow conspirators were at large who might be more successful in their attempts, with consequent loss of life and injury to the country in a great national crisis. It is possible that the information obtained by hypnotism may prevent these calamities. It is admitted that the prisoner has his rights. But so also has the community. There is a conflict of rights, and in such a conflict the rights of the individual must yield to those of the community; in other words, public good prevails over private good.

I disagree with this solution *in toto*. It seems to me like a case of "the end justifies the means". What is your solution?

Resp. There is no question of the end justifying the means. The principle is well recognized that the lesser good must yield to the greater, temporal to eternal, material to spiritual, private to public (see Noldin, I, 205, d). The state has undoubtedly the right to protect itself, even at the expense of the rights which the individual normally possesses. The principle, therefore, is beyond dispute. Let us see if it applies

necessarily in this case. The public authorities know that this prisoner has attempted the destruction of a loaded transport. They have, we suppose, good reasons for believing that similar attempts are being planned; and it is their duty as well as their right to frustrate these attempts by every lawful means. To place extra guards, to exercise more careful supervision, to detain suspects—all this is quite within the competence of the authorities. But the judge selects a more direct way, namely to extract a confession from the prisoner against the latter's will. Herein is the conflict. If all other means are judged inadequate, or if there is imminent danger of a catastrophe, we think that the principle would apply here. But would it apply in just that way? In ages now fortunately gone by, torture might be applied. But torture merely tested the will of the victim, while hypnotism actually deprives him of his will. And suppose we admit that hypnotism may be applied to the prisoner, how about the case of a confessor who possesses *sub sigillo* a secret that may benefit the state? Our point is that the admission of hypnotic practice as a principle in such cases is, to say the least, dangerous, and may ultimately redound to the injury of the state itself. No doubt the prisoner *should* yield his right; he has a moral obligation to do so. But, we cannot overlook the real point, which is: may he be forced to do so by means of hypnotism? There is, at least, room for a difference of opinion.

SINGING THE PASSION ON GOOD FRIDAY.

Qu. May students who are not in minor orders, who have not, in fact, received tonsure, lawfully sing the Passion on Good Friday?

Resp. Wapelhorst (p. 289) sums up the rulings of the S. Congregation of Rites in this matter as follows. The Passion should be sung by three deacons or priests distinct from the ministers of the Mass. In case this is not feasible, the celebrant may sing one part of the Passion. It is not allowed to have a part of the Passion sung by the organist, even though the latter is in subdeacon's orders. The custom by which a part of the Passion, for instance, the "turba", is sung by lay persons is declared "scandalosa et abusus". It is, however, permitted to have some portions of the "turba" (for instance "Crucifigatur") sung by the choir.

HOLY HOUR IN SISTERS' ORATORY.

Qu. The discipline of their order forbids the Sisters (three in number) in charge of my school to attend the "Holy Hour" when conducted after nightfall in the parish church. They requested my predecessor, less than a year ago, to give them the Holy Hour, ending, of course, with Benediction, every week, in their own chapel, where the Blessed Sacrament is kept, by special indult. He did as requested, not every week, but occasionally. Now the same request confronts me, and I am anxious to know whether I have a right to give Benediction to so small a number and whether it is lawful for me to conduct the Holy Hour, in the circumstances, in their chapel. An answer in the pages of the REVIEW would be appreciated.

Resp. It is not only the right but the duty of the pastor to afford the teaching Sisters every reasonable aid in their devotion to the Blessed Sacrament. This devotion is the mainstay of their spiritual life, and furnishes one of the few consolations in the round of their daily duties. For the sake of uniformity, and to prevent misunderstanding, it is advised that there should be in the sacristy a card or tablet on which the days for Benediction are specified and this should be signed by the bishop or his chancellor. A copy of the indult, in this particular case, might also be displayed, or a mention of it made on the card.

DISPENSATION FROM ABSTINENCE ON TITULAR FEAST.

Qu. Will you kindly settle the following dispute between two pastors? The one contends that his parishioners may eat meat on a Friday on which the patronal feast falls. He bases his claim on the rule "Festum titularis ecclesiae celebrandum est ritu duplici primae classis cum octava etc." The other, relying on the new code of Canon Law, maintains that it is not allowed, because the patronal feast is not a holiday of obligation. Which is right?

Resp. Canon 1252 of the Code of Canon Law reads: "On Sundays and holidays of obligation, except on a holiday in Lent, the law of fast and abstinence or of abstinence alone or of fasting alone does not hold". Canon 1247, par. 2 says: "Patronal feasts are no longer subject to ecclesiastical precept" (in regard to abstaining from servile work and the obligation of hearing Mass). Nevertheless, as Canon 1245

points out, the bishop may, for sufficient reason ("justa de causa"), grant a dispensation from fast or abstinence or both, and mentions in particular as a reason "a notable popular gathering" ("magnus populi concursus"). It appears, therefore, that, while the law itself does not abrogate the obligation of abstinence on a Friday on which the patronal feast is celebrated, the bishop has the power of doing so, especially when the feast is celebrated by the attendance of large congregations in the church, and is kept, in other respects, much as a holiday of obligation would be kept.

THE MASS ON ALL SOULS' DAY.

Qu. Every year the question is raised by some priests as to their obligation in regard to the Mass celebrated for the deceased friends of the congregation on All Souls' Day. Is there any authority for the opinion that the obligation is satisfied by the celebration of one Mass?

Resp. Sabetti-Barrett answers a question in regard to this custom (*Compendium Theologia Moralis*, n. 712, q. 10), "Non est improbanda," and cites a query addressed to the S. Congregation of the Council by the Bishop of Rochester in 1877. The answer of the S. Congregation was: "Nihil innovetur; tantum apponatur tabella in ecclesia, qua fideles doceantur, quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium fidelium defunctorum." The purpose is to enable the congregation to understand clearly that there will be no separate Mass for each stipend offered, that in fact the offerings are a voluntary gift to the priest or priests.

CATHOLIC BURIAL SHOULD NOT BE REFUSED.

Qu. A young Catholic soldier, away from home, dies of Spanish influenza. The body is brought back home and the parents apply to the pastor to give him a Catholic burial. The pastor refuses because of the fact that the young man was a member of the Odd Fellows. It is not known whether the young man received the last Sacraments before dying. 1. Has the pastor the obligation of inquiring before giving such a decision, whether the man retracted before death, or can he form his conscience on the mere fact that he was an Odd Fellow, and no information came from the military chaplain, and as a consequence, refuse the Catholic burial? 2. Suppose he has inquired into

the facts, has referred the case to the Ordinary, and the answer does not come in time, can he give the young man the benefit of the doubt and grant him Catholic burial?

Resp. The Canon Law, referring to denial of ecclesiastical burial (Can. 1240, par. 2), says: "Occurrente aliquo dubio consulatur, si tempus sinat, Ordinarius: permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita, tamen, ut removeatur scandalum." Doubt, if it exists at all, is to be solved in favor of granting the request of the parents, especially in the case of a soldier who died in camp. As the Fathers of the Second Council of Baltimore expressed it, "in partes lenitatis et misericordiae propendeat judicium". There is, in the case before us, the possibility of a mistake being made; but the whole trend of advice as well as legislation in the matter is toward having the mistake, if it should occur, be on the side of mercy.

CRUCIFIX IN CEMETERY.

Qu. Is it permitted to have a crucifix in the centre of the cemetery, that is, a cross with *corpus?* Or should it be a plain cross? In the Ritual, where the consecration of the cemetery is described, I find mention of five plain crosses. These, I take it, are temporary, to be used only during the consecration. How about the permanent cross? Should it, too, be a plain cross? I have not been able to find any authority in the matter.

Resp. The Roman Ritual, Tit. VIII, Cap. 29, refers to the cross to be used in the consecration of a cemetery as *lignea crux.* This does not prevent the permanent cross from being a crucifix. There is, however, no authoritative ruling in the matter. Custom varies, and either custom—a simple cross or a crucifix—may be followed.

IMAGES ON ALTAR BREADS.

Qu. Is it in accord with the regulations of the Church to have images stamped on the larger altar breads used for Mass? Some say it is wrong, and others that it is obligatory.

Resp. "Servetur consuetudo" is the liberal rule laid down by the S. Congregation of Rites in this matter. The repre-

sentation of Christ on the Cross stamped on the larger host seems appropriate; it is certainly not forbidden. Neither is it of obligation. Let the local custom continue, so long as nothing is impressed on the altar breads which, while appropriate elsewhere, would be inappropriate there.[1]

THE INVESTMENT BAIT.

A priest in the Northwest who is familiar with the methods of promoters in "oil stocks," "mining investments," and "real estate" enterprises, writes to us requesting that we publish a warning to the clergy against being victimized by any of these proposals. We have on former occasions treated this topic extensively; but the war prosperity seems to have revived various bogus financial schemes whose managers seem eager to pluck the clergy.

We can only repeat that promotion schemes promising large returns on invested capital are calculated to disappoint by swallowing up the invested money; they also frequently involve the danger of connecting their participants in public scandals or arrest as witnesses of or partners in fraudulent undertakings. Bankers in New York or Chicago, or anywhere else, are likely to interest capitalists in enterprises that are profitable and safe. The very method of an offer by mail indicates insecurity. Throw all letters of this kind into the fire.

A MEDIEVAL WEATHER PROPHECY.

In these first days of February, when so many people are talking of the appearance of the groundhog, and the prospects of a continuation or cessation of winter weather, the subjoined medieval rhyme, contributed by a learned subscriber, may be of interest.

Si sol splendescat
Maria purificante
Majus erit frigus
Post festum quam
Fuit ante.

It occurs in an early fourteenth-century manuscript. The belief, however, to which it refers, may be much older.

[1] See Decree n. 2714 of S. Cong. of Rites.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

When was Christ born?

I. The Fathers. Patristic evidence leads us to no certain determination of the date of the birth of Christ. We have seen that Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius favor B. C. 3 or 2.[1] These five leaders voice the almost unanimous opinion of the Fathers of the first four centuries. We tabulate the evidence.

Second Century. In favor of B. C. 3: Irenæus, Clement of Alexandria, Tertullian. Yet Justin, in his *Apology*, c. A. D. 145,[2] is authority for c. B. C. 5.

Third Century. In favor of B. C. 3: Julius Africanus, and Origen. The latter also gives B. C. 2; so does Hippolytus.

Fourth Century. In favor of B. C. 3: Amphilochius, Jerome, Hilarian. The last likewise witnesses to B. C. 2; so do Athanasius, Epiphanius, and Eusebius. Moreover, Athanasius is witness to A. D. 2; and Chrysostom to B. C. 6.

Francis Xavier Patrizi, S.J.[3] has most painstakingly collated, studied, summed up and tabulated the patristic evidence of fourteen centuries in this matter; and shows that the Fathers assign the birth of Christ to dates that vary between B. C. 23 and A. D. 8.

II. Modern Views. Among modern commentators, some are so preoccupied in disemboweling the Gospels and villifying their historical worth, as to deem the date of the birth of Christ to be a matter too trivial for their colossal *Weltanschauung*. Thus H. J. Holtzmann, of the University of Strassburg,[4] summarily waives the Gospel of the Infancy into the realm of folklore. Equally arbitrary is the divisive and destructive criticism of the Anglican minister, Venerable Wil-

[1] Ecclesiastical Review, January, 1919, pp. 89 ff.

[2] *Apologia Prima*, ch. 46, ed. Hemmer-Lejay (Paris: Picard, 1904), p. 94.

[3] *De Evangeliis*, Liber iii, Dissertationes 19-21 (Freiburg im Breisgau: Herder, 1853), pp. 171 ff.

[4] *Hand-commentar zum Neuen Testament*, vol. 1, 2d ed. (Freiburg im Breisgau: Mohr, 1892), p. 52.

loughby Charles Allen, Archdeacon of Manchester, late Lecturer on Theology at Exeter College, Oxford.[5] Dr. M'Neile thinks, "The chronology of the Gospels is a complicated, perhaps insoluble, problem."[6] He respectfully lets the problem go. Knabenbauer finds the date of the Nativity so uncertain as to hand it over to the theories of statisticians.[7] H. Lesêtre[8] omits all mention of the mooted date; so does Berhard Weiss, late of the University of Berlin.[9] F. Vigouroux[10] refers to the date of the death of Herod and the massacre of the innocents, B. C. 4; but makes no attempt to estimate when Christ was born. Such, too, is the reticence of Dean Alford,[11] Dr. H. Hammond,[12] and many other exegetes. L. Cl. Fillion[13] and others are satisfied to give the date of Herod's death, B. C. 4, and to say that Jesus was born shortly before that event.

Among the exegetes, who attempt a chronology of the life of Christ, there is little agreement. To show that modern scholars differ as do the Fathers in this matter, we tabulate a few names of exegetes together with the dates they suggest for the nativity of Jesus:

B. C. 3: Rev. A. Carr thinks this date "has been fixed almost beyond a doubt."[14]

[5] *A Critical and Exegetical Commentary on the Gospel according to St. Matthew*, "International Critical Commentary" (New York: Scribner's, 1910).

[6] *The Gospel according to St. Matthew, the Greek text, with introduction, notes, and indices.* By Alan Hugh M'Neile, Fellow, Dean, and Theological Lecturer of Sidney Sussex College, Cambridge (London: Macmillan Company, 1915), on Matthew 14:12, *Additional Note on the Chronology of the Baptist's Death.*

[7] *Evangelium secundum Matthæum*, "Cursus Scripturæ Sacræ". By Joseph Knabenbauer, S.J. (Paris: Lethielleux, 1892), p. 82.

[8] *Dictionnaire de la Bible*, vol. iii (Paris: Létouzey et Ané, 1903), s. v. "Jésus-Christ".

[9] *Commentary on the New Testament.* Eng. trans. by Schodde and Wilson, vol. 1 (New York: Funk & Wagnalls, 1906).

[10] *La Sainte Bible Polyglotte*, vol. 7 (Paris: Roger & Chernoviz, 1908), pp. 11 and 13.

[11] *The Greek Testament*, vol. 1 (Boston: Lee & Shepard, 1886), p. 9.

[12] *A Paraphrase and Annotations upon all the Books of the New Testament*, vol. 1 (Oxford: University Press, 1845), p. 4.

[13] *La Sainte Bible*, vol. 7 (Paris: Létouzey & Ané, 1912), p. 26.

[14] *The Gospel according to St. Matthew*, "Cambridge Greek Testament for Schools and Colleges" (Cambridge: University Press, 1894), on Matthew 2:1; cf. also Carr's edition of *Matthew* in "Cambridge Bible for Schools and Scholars" (Cambridge: University Press, 1887) on Matthew 2:1.

B. C. 4: J. P. Lange, once professor at the University of Bonn;[15] Dom Augustine Calmet, the learned Benedictine.[16]

B. C. 4-5: H. L. Mansel, late Dean of St. Paul's;[17] Baron Hermann von Soden, Professor of New Testament Exegesis, University of Berlin;[18] Rev. Robert Eaton;[19] Rev. Vincent Rose, O.P.;[20] Rev. F. C. Ceulemans, Professor of Sacred Scripture, Seminary of Mechlin, Belgium.[21]

B. C. 4-6: Rev. A. J. Maas, S.J.;[22] Dr. Daniel M'Carthy;[23] Hermann Olshausen, late of the University of Erlangen.[24]

B. C. 4-8: E. Jacquier, Professor of the Catholic Faculty of Lyons.[25]

B. C. 5: Dr. S. T. Bloomfield;[26] Dr. Benson;[27] Aug. Crampon;[28] R. F. Montgomery Hitchcook;[29] Dr. Aug. Bisping;[30] Rev. David Smith;[31] Dr. Philip Schaff and Dr. Matthew B. Riddle;[32] Dr. Paul Schanz.[33]

[15] *The Gospel according to St. Matthew*, 12th ed. Eng. trans. from 3d German ed. (New York: Scribner's, 1864), p. 56.

[16] *Commentarius literalis in omnes libros Novi Testamenti*, Latin tr. of Mansi, vol. I (Würzburg: Rienner, 1787), pp. 25 ff.

[17] *Speaker's Commentary on the New Testament*, vol. I (London: Murray, 1878), p. 7.

[18] *Encyclopedia Biblica*, vol. I (London: Macmillan, 1899), col. 807 ff.

[19] *The Gospel according to St. Luke, with introduction, text, and notes, compiled chiefly for use in schools* (London: Catholic Truth Society, 1916), p. 13.

[20] *Évangile selon S. Matthieu, traduction et commentaire* (Paris: Bloud & Cie., 1911), p. 9.

[21] *Commentarius in evangelium secundum Matthæum* (Mechlin: Dessain, 1900), p. 15.

[22] *Catholic Encyclopedia*, vol. 8, p. 377, s. v. "Jesus"; and *The Gospel according to St. Matthew* (St. Louis: Herder, 1898), p. 16.

[23] *The Gospel of St. Matthew, with notes critical and explanatory* (Dublin: Duffy & Sons, 1877), p. 29.

[24] *Biblical Commentary on the Gospels, adapted especially for preachers and students*, Eng. trans. of Loewe, vol. I (Edinburg: T. & T. Clark, 1847), p. 69.

[25] *La crédibilité des évangiles* (Paris: Gabalda, 1913), p. 52.

[26] *The Greek Testament, with English notes, critical, philological, and exegetical*, 5th American ed. (Philadelphia: Perkins & Purves, 1844), vol. I, p. 6.

[27] *Chronology of the Life of Christ*, p. 74.

[28] *La Sainte Bible traduite en français sur les textes originaux*, vol. 6 (Tournai: Desclée, 1904), p. xvi.

[29] Hastings, *Dictionary of Christ and the Gospels*, vol. I (New York: Scribner's, 1909), s. v. "Dates", pp. 408-410.

[30] *Erklärung des Evangeliums nach Matthäus* (Münster: Aschendorff, 1867), p. 67.

[31] *St. Matthew*, "The Westminster New Testament" (London: Andrew Melrose, 1908), p. 31.

[32] *The International Illustrated Commentary*, vol. I (New York: Scribner's, 1888), p. 33.

[33] *Commentar über das Evangelium des heiligen Matthäus* (Freiburg im Breisgau: Herder, 1879), p. 94.

B. C. 5-6: A. J. Maclean;[34] Dr. A. Camerlynck, Professor of Scripture, Seminary of Bruges, Belgium.[35]

B. C. 6: Dr. James Moffatt, Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford;[36] Sanclemente;[37] and Ideler.[38]

B. C. 6-7: C. H. Turner.[39]

B. C. 7: Francis Xavier Patrizi, S.J.;[40] Jean Hardouin, S.J.;[41] Monsignor J. A. Howlett.[42]

B. C. 8: X. Levrier;[43] Sir W. M. Ramsay,[44] though in earlier years he favored B. C. 6.[45]

B. C. 8-9: Rev. Cuthbert Lattey, S.J., Professor of Holy Scripture, St. Beuno's College, St. Asaph.[46]

B. C. 10: J. van Bebber.[47]

B. C. 21: Rev. Francis Valitutti.[48]

III. The Date of Herod's Death. Since the Fathers of the Church are at variance, and modern Biblical scholars disagree, as to the time of our Lord's birth, we can not hope to determine that date with more than probability. However, the date of Herod's death is a certain *terminus ad quem*. Our Lord cannot have been born thereafter. This is certain from the story of the magi.

[34] Hastings, *Dictionary of the Bible*, one vol. ed. (New York: Scribner's, 1909), p. 139.

[35] *Commentarius in Actus Apostolorum*, ed. 6 (Bruges: Beyaert, 1910), p. 93.

[36] *The Historical New Testament* (Edinburgh: T. & T. Clark, 1901), p. 80.

[37] *De vulgaris æræ emendatione*, liber iv, c. 7.

[38] *Handbuch der Chronologie*, ii, p. 410.

[39] Hastings, *Dictionary of the Bible*, I, 403-405.

[40] *De Evangeliis*, Liber iii (Freiburg im Breisgau, 1852), p. 278.

[41] *Nummi antiqui populorum et urbium illustrati* (Paris, 1684), pp. 64-65.

[42] *Catholic Encyclopedia*, vol. 3, p. 736, s. v. "Chronology".

[43] *Clé chronologique des dates exactes de la vie de Jésus-Christ*, 2d ed. (Poitiers, 1905).

[44] *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (London: Hodder & Stoughton, 1915), p. 300.

[45] *Was Christ born in Bethlehem?* (London: Hodder & Stoughton, 1898), p. 196.

[46] In Appendix to *St. Mark*, "Westminster Version of the Sacred Scriptures", by Dr. Joseph Dean, Professor of Sacred Scripture, St. Joseph's Diocesan College, Upholland (New York: Longmans, Green & Co., 1916), p. 76.

[47] *Zur Chronologie des Lebens Jesu* (Münster, 1898), p. 143.

[48] *Chronology of the Life of Christ* (Saratoga Springs, 1918), p. 32; cf. also articles in *American Catholic Quarterly Review*, July, 1913, and April, 1918.

"After Jesus had been born at Bethlehem, in Judæa, in the days of King Herod, lo, magi [49] from the east arrived at Jerusalem, and asked, Where is He, who has been born King of the Jews?" [50] Herod was disturbed. The dread of rivals ever obsessed him. With bloodthirsty brutality, he had murdered even nearest of kin, to prevent their claim to the throne. So he decided to slaughter all boys, who had been born in his realm within the period of two years.[51] An angel revealed this danger to Joseph, who fled with the Child and His mother into Egypt. There Jesus remained until the death of Herod.[52] When He returned from Egypt, Herod was dead, and his son Archelaus ruled over Judæa. These facts from the Gospel of the infancy of Jesus give us certainty of the birth of Christ before the death of King Herod. Nothing more can be concluded from the star and the visit of the magi.

1. *The star.* Kepler thought that "His star" was a conjunction of the planets Jupiter and Saturn, in the zodiac sign Pisces during May, October, and December, B. C. 7. All astronomical conjectures of Kepler and others, who would have it that the star was a comet, a variable star, or a conjunction of planets, are futile; they add nothing to the simple narrative of Matthew, and bring us no nearer to the date of the birth of Christ. For "His star" behaved in a manner inconceivable of an ordinary star. It appeared to the magi in the east, moved westward ahead of them so as to be a guide to Jerusalem, disappeared at the proper time to necessitate enquiries of the custodians of Messianic revelation, shone again after authoritative information had been got from the priests, moved southward five or six miles, and stood still over the house of Joseph and Mary at Bethlehem. These phenomena are not natural; only by a stretch of the imagination can they be astronomically assigned to a comet, a variable star, or a conjunction of planets. "His star" was a miraculous light like the pillar of fire, which stood in the camp by night during Israel's Exodus; [53] or the "brightness of God", which shone

[49] Members of the priestly caste of Persia. Cf. *Catholic Encyclopedia*, s. v. "Magi", art. by present writer.

[50] Matthew 2:1-2.

[51] Matthew 2:16.

[52] Matthew 2:13-19.

[53] Exodus 13:21.

round about the shepherds of Bethlehem;[54] or the "light from heaven", which dazzled Saul on the way to Damascus.[55]

2. *The Visit of the Magi to Herod.* How long before the death of Herod was the visit of the magi? From Matthew, we can draw no conclusion. According to Josephus,[56] Herod spent his last days at the baths of Callirrhoe, east of the Jordan, and in Jericho; hence the interview with the magi at Jerusalem took place, at the latest, a couple of months before Herod's death.

How long after the birth of Christ was the adoration of the magi? Neither can this question be answered with certainty. The miraculous star may have appeared in the east about the time of the annunciation. More than ten months then intervened before the purification. This was ample time for the journey from Persia or Mesopotamia to Bethlehem. Herod learned from the magi the time of the star's first shining. It was quite in keeping with his cruelty to make assurance doubly sure of doing away every prospective rival by killing all boys born within Judæa during the preceding two years. For Herod was

> a man brutal alike to all, a slave to his anger, overruling what was just; and yet favored by fortune, if ever man was. For from a common man he rose to be king; and though threatened by ten thousands of dangers, he got clear of them all, and lived on to a very old age.[57]

In this light of Herod's brutality, we cannot be sure that the murder of the innocents occurred so long as two years after either the conception or the birth of Jesus. All we are certain of thus far is that Jesus was born some time before the death of Herod.

3. *Witness of Josephus.* As to the exact date of the death of Herod, Flavius Josephus, our most reliable witness in this matter, gives data from which one certain conclusion may be drawn,—the death of Herod in B. C. 4.

a/ Herod became *de jure* King of Judæa, by a decree of the Roman senate, in the 184th olympiad, during the consulship

[54] Luke 2:9.
[55] Acts 9:3.
[56] *Antiquitates Judaicæ*, Bk. xvii, ch. vi, sec. 5; Dindorf ed., vol. 1, pp. 671 ff.
[57] *Antiquitates Judaicæ*, Bk. xvii, ch. viii, sec. 1; Dindorf ed., vol. 1, p. 674.

of Caius Domitius Calvinus and Caius Asinius Pollio.[58] But the 184th olympiad was from the middle of B. C. 44 to the middle of B. C. 40; and the consulship of Calvinus and Pollio was in B. C. 40. Therefore, Herod became *de jure* King of Judæa the first half of B. C. 40.

b/ When "Herod died, he had reigned thirty-four years from the time he murdered Antigonus and thirty-seven years from the time He was acknowledged by the Romans"[59] as King of Judæa. This means thirty-four years or less and thirty-seven years or less; not thirty-four years or more and thirty-seven years or more. According to the ancient method of calculation, the thirty-fourth and thirty-seventh years, whether completed or not, are counted by Josephus. Hence Herod died in the thirty-seventh year of his *de jure* kingship, and the thirty-fourth year of his reign *de facto*.

Now Herod became *de jure* king in B. C. 40; so the incomplete thirty-seventh year thereafter brings us to B. C. 4, as the year of his death. Moreover, Herod became *de facto* king at the death of Antigonus. The murder of this rival to the throne, according to Josephus,[60] occurred in the consulship of Agrippa and Gallus, B. C. 37, twenty-seven years to the day from Pompey's triumphant entrance into Jerusalem under the consuls Antonius and Cicero. This triumph of Pompey was in B. C. 63; and, allowing the three intercalary months of B. C. 46, we find that twenty-seven years after B. C. 63 was B. C. 37, the date of Herod's *de facto* accession to the kingly power over Judæa. But the incomplete thirty-fourth year after B. C. 37 is also B. C. 4.

Against the witness of Josephus, is the statement of Dio Cassius, in his history,[61] A. D. 180, that Antigonus was killed in the consulship of Claudius and Norbanus, B. C. 38. Josephus was nearer to the events than was Dio Cassius, and wrote expressly of Jewish history; so we may rightly prefer his authority in this matter to that of Dio, and consider certain our conclusion that Herod died in B. C. 4. This conclusion

[58] *Antiquitates Judaicæ*, Bk. xiv, ch. xiv, sec. 5; Dindorf ed., vol. 1 (Paris: Didot, 1845), p. 563.

[59] Ibid., Bk. xvii, ch. viii, sec. 1; Dindorf ed., vol. 1, p. 674.

[60] *Antiquitates Judaicæ*, XIV, xvi, 4; Dindorf ed., I, 572.

[61] lv, 25, 27.

is confirmed by an astronomical phenomenon, which did not escape the painstaking Josephus.

Shortly before Herod's death, he brutally burned alive Matthias and other conspirators; and that very night there was an eclipse of the moon, ἡ σελήνη δὲ τῇ αὐτῇ νυκτὶ ἐξέλιπεν;[62] and the pasch was celebrated not long thereafter.[63] But the only lunar eclipses, visible in Palestine, B. C. 5-3, were March 23, B. C. 5, Sept. 15, B. C. 5, and March 12-13, B. C. 4. Josephus does not refer to the September eclipse, since the Pasch was not then at hand; nor to the March 23, B. C. 5 eclipse, as by no calculation had 37 years then elapsed since the first half of B. C. 40. There remains the eclipse of March 12-13, B. C. 4. By that date, Herod had been *de jure* King of Judæa, 36 years and more; he died in the thirty-seventh year of his reign,—i. e., by the ancient method of calculation, 37 years after he was declared king by a decree of the Roman senate.

By thus determining the date of the death of King Herod, we are practically certain of our *terminus ad quem* in an essay to fix the time of the birth of Christ. Jesus must have been born before the year B. C. 4. In the interval between the nativity of Christ and Herod's death, occurred the circumcision, purification, visit of the magi, slaughter of the innocents, flight into Egypt, and sojourn in that land of exile. How long was this interval? Matthew does not tell us. Later on we may get new light by the study of Luke and John.

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[62] Josephus, *Antiquitates Judaicæ*, XVII, vi, 4; Dindorf ed., I, p. 671.
[63] Ibid., Bk. xvii, ch. ix, 3; Dindorf ed., I, p. 676.

Criticisms and Notes.

PREHISTORIC RELIGION: A STUDY IN PRE-CHRISTIAN ANTIQUITY. An Examination of the Religious Beliefs of the Oceanic, Central African, and Amazonian Primitives; their Development among the later Indo-Asiatic Totemic Peoples; their Interpretation by the Western-Asiatic and Caucasian Races of Neolithic Culture, and their Possible Connexion with the Earliest Religion of Mankind. By Philo Laos Mills, S.T.L. Capitol Publishers, Inc., Washington, 1918. Pp. 705, royal octavo.

Once more an instance of the good things that come to those who wait. The field occupied by the history of religions had long been preëmpted, at least so far as the English-reading world was concerned, by non-Catholics, by agnostics or rationalists, who exploited it in the interests of naturalism, until Father Martindale, S.J., aided by a corps of scholars, compiled the five volumes of *Lectures on the History of Religions*, which were issued some eight years ago by the English Catholic Truth Society (London and St. Louis, B. Herder Book Co.). The thirty-eight lectures comprised in the collection are, for the most part, the work of specialists, each in his own line; they are objective and scholarly in matter and relatively popular in manner. They comprise the results of the most recent research in their respective fields and are equipped with up-to-date bibliographies. With the information provided by the work the Catholic student is enabled to orient himself in the otherwise almost hopeless maze in which the religious beliefs and cults held and practised by the manifold peoples of the earth are entangled. And not only this. Assisted by the same guidance, the reader is led to see that the seemingly bewildering chaos of myths and superstitions, so far from telling against true religion and religiousness, in reality reveal a certain fundamental agreement whereby they witness to the verity of those natural convictions which constitute the heritage of the human race and which receive their purification, development and supplementation in the transcendent religion, taught by Christ and carried onward by the organization and means established by Him to teach all nations unto the end of time.

With the capacious volume, however, now provided for us by Dr. Mills the interest inherent in the history of religions and the apologetic arsenal which this relatively new (new so far as its detailed and critical apparatus is concerned, though old in respect to substance) department of knowledge affords, are greatly augmented.

For what have we here? Nothing less than a remarkably successful attempt to summarize what the primitive races of humanity originally held and do more or less discernibly still hold regarding God, the soul, the conduct of the present and the character of the future life. This from the purely religious point of view. From an archeological and ethnological standpoint, the work is a thesaurus of information regarding the traits, physical, intellectual and moral, and the customs and conditions of primitive man. Or, to adopt the ground plan of the volume itself, which comprises eight chapters, we find in the first place, under the heading *De Deo Uno*, a very full synthesis, thoroughly analyzed, of the beliefs held by so-called "savage" man regarding the Supreme Being, together with the various theories as to how those beliefs arose and how they developed. In the second chapter, *De Deo Creante*, we have the history of the idea of Creation. The third chapter, *De Deo Elevante*, summarizes the traditions on the elevation and the fall of man. The fourth, *De Deo Salvante*, comprises the history of the idea of Redemption; the fifth traces the origin; and *De Deo Sanctificante*, the development of the sacrificial rite and its accompanying sacramental observances; the sixth, *De Deo Consummatore in Via*, furnishes illustrations of the doctrine of temporal retribution; while the seventh treats of eternal retribution and the future life. The concluding chapter, comprising one hundred pages, contains a very full summary and comparative analysis of the immense wealth of material enmassed in the foregoing chapters.

Such is the ground plan of this volume. To enter into the component details in any manner satisfactory to the reader would carry us very far beyond the spatial limits of the present REVIEW itself. For, in the first place, what tremendously complex and far-reaching problems arise as soon as one asks who are or were the primitive types of man? Is it *possible* to discover them? What reliance is to be placed upon the evidence either for their existence or for their beliefs and practices, religious or otherwise? Is it at all possible to segregate from the vague myths and traditions of savage peoples anything like a definite creed or code? Questions like these lie obviously so close to the surface that they can escape no inquirer, and it were almost belittling the present scholarly production even to suggest that they have been discussed and, so far as it is possible in the actual state of prehistoric research, satisfactorily dealt with. While there is of course no surviving primitive type of mankind, Dr. Mills adduces persuasive, if not compelling, evidence to prove that primitive man belonged to the Torrid Zone, and more especially to the Oceanic regions of the Old World; and there is strong presumption, he thinks, that the Protomelanoids of the Far East are in many respects the nearest approach to the primitive type. The real primitive was prob-

ably a composite, an "ideal" form, from which the three main divisions of humanity have sprung, leaving the three existing sub-forms (negrito, vedda, proto-malay) as its germinal vestiges. These inductions, based upon the widest range and reliable quality of recent archeological and paleontological findings, are, it will be noticed, quite other than the vague speculations of the past generation of historians who located the birthplace of humanity somewhere to the Northwest of the Himalayas in Bactriana, or the planes of Iran, or the uplands of Mesopotamia.

Other important conclusions, reached likewise by induction from recent data, which tend to confirm, however, some of the older opinions that were formed upon less critically established motives, concern the mentality and the morality of primitives. Their "*mentality* is now known to be far higher than was formerly suspected. There is no essential difference between man recent, glacial, or pre-glacial, nor is there a shred of evidence for the *homo alalus* or speechless man. In every case we have a *homo sapiens* endowed with different degrees of mental facility, depending upon the complexity of his needs and environment. In this respect the above races compare favorably with the higher peoples."

Again, "the *morality* of primitives has recently been placed in a far more favorable light. There is considerable evidence to prove that the institution of *monogamy* is very generally recognized by the lowest races of man that are known to us. Among the East-Indian primitives this is especially the case. Furthermore, there is a very general absence, or at least a rarity, of gross crime, whether as theft, murder, infanticide, cannibalism, or human sacrifice. On the contrary, the lessons of honesty, charity, kindliness, and generosity are strongly inculcated from the tenderest years, and social and domestic relations reveal a simple but attractive picture."

Finally, there is sufficient testimony to show that the "supposed incapacity of primitive man to be the recipient or the bearer of a relatively high order of theological truth is *ipso facto* an untenable proposition. It is further contradicted by the reports from the missionary field, which show that the despised primitive is as receptive of supernatural doctrines and as retentive of them as any of his more favored or 'civilized' brethren."

Two still more important conclusions result from the data compiled by the author. The one concerns the origin of man; the other, the origin of religion. It would be highly instructive, did the present place permit, to study the evidence upon which is based the conclusion reached by Professor Osborne and by Dr. Mills respectively, concerning the origin of man. The conclusions of the two writers, it need hardly be said, are diametrically opposed. In his in some re-

spects very able work, *Men of the Old Stone Age*, Dr. Osborne gives us with almost precise delineation the pedigree of man. Man is declared to have sprung, together with the anthropoid apes, from an as yet unknown ancestral stock, from which the *Gibbon* was the first to branch off in Oligocene times; next followed the *Orang*, the *Chimpanzee*, the *Gorilla*. Through the Egyptian anthropoid Propliopithecus is supposed to have come the also still unknown Pliocene ancestors of man; and from them in turn sprang the Trinil race (*Pithecanthropus*), the Heidelberg Man, the Neanderthal, the Cro-Magnon, and eventually the *Homo Sapiens*—yourself and myself. It goes without saying that the analogies of comparative anatomy and the deductions drawn from a few skulls, teeth, and arm and leg bones, upon which fossil remains this imposing edifice of man's genealogy is based, is much too frail a structure to sustain so great a weight, to say nothing of the intrinsic impossibility and absurdity, *pace tanti viri*, of the whole fabric. Nevertheless it is all exhibited with immense pomp and parade of scientific[?] erudition, and even illustrated with splendid photographs of the reproduced ape-man of Java (whose "antiquity is estimated at 500,000 years"); the restored Man of Heidelberg, a more human and less ape-like type; and so on with the rest.

In direct opposition to all this simian and transformistic *phantasieren* on the human genealogy is the conclusion reached by Dr. Mills, a conclusion which he bases not upon a comparatively few and isolated fossil skulls and bones, but upon the ethnological data gathered from the traditions and customs of the survivors of the primitive type of man. The burden of these data evinces that "by no possibility can the original type of mankind be deduced from an anthropoidal precursor, but that on the contrary the gap between savage and simian is more glaring in the earlier than in the later ages of humanity, which suggests that there has been a very large, if not a universal, physical degeneration. Primitive man was undoubtedly an ideal and unique being. What we see is the more or less corrupted, though comparatively pure, survivor, not the 'ideal' man."

So, too, as regards the origin of religion. Many, relying upon sources like Tylor's *Primitive Culture* or Frazer's pretentious work on *Totemism and Exogamy*, are firmly convinced that primitive man was either entirely atheistic, or, if in possession of any religion at all, that the idea of God was developed out of the ghost or the magical nature-cult. Against this view Dr. Mills brings to bear "an enormous array of religious facts which have only recently been unearthed, but which in their united force point to conclusions of precisely the opposite character — it is the All-Father belief which precedes the totemic or animistic cult by indefinite ages. Primitive man believed in God, and only in later times was the belief corrupted."

What we have thus far said may suffice to suggest at least the value and importance of the work before us. It is, as the author designed it to be, a defence both of the dignity of man and the divinity of Christ from prehistoric sources; that is, before any books were written. It is a defence of the dignity of man, because it brings before us a picture which is in sharp contrast to the sordid materialism of the day; it is a defence of the divinity of Christ, because it reveals facts in the early history of man which must be the relics of a past supernatural revelation having an intimate relation to His own supernatural Person; it goes back to prehistoric sources, because this is the field above all others which has been abused and distorted in such a manner as to call for an immediate and searching investigation.

The work, the author tells us, is the result of ten years of labor in museums and libraries. One can well believe it; indeed it would not be surprising had the number of years been doubled or even tripled—such are the evidences of the careful research and the thought that have gone into its making. One could wish that over and above the index (which is quite full) the book had been given a table of contents. The division of the massive volume into two would also have been an obvious convenience for the reader, though it would have increased the cost of a book which must of necessity be expensive. At the same time, the large (quarto) format was a necessity to accommodate the plates and other illustrations, whereof there are over a hundred. Some of these are very beautiful; others are elaborate inscriptional tablets copied from the originals by the author himself.

FRANCOIS SUAREZ DE LA COMPAGNIE DE JESUS. D'apres ses lettres, ses autres ecrits inedits et un grand nombre de documents nouveaux. Par le Pere Raoul de Scorraille, de la Compagnie de Jesus. Tome Premier: L'Etudiant—Le Maitre. Pp. 505. Tome Second, Le Docteur—Le Religieux. Pp. 505. P. Lethielleux, Libraire-Editeur, 10, Rue Cassette, Paris.

It may appear rather late in the day to introduce here this life of Suarez, seeing indeed that it has been already before the world some seven years. If so, we feel secure in blaming the war, at least in part, for the tardiness of the book's arrival from Paris. Moreover, the tardiness is the less regrettable in view of the fact that the work has already given occasion to an article on Suarez which appeared in this REVIEW (November, 1907). And really, so far as the subject of these volumes is concerned, that article may seem to have done adequate justice thereto, embodying as it did the outstanding events in the life of Suarez. On the other hand, so little has been written in English on the "Eminent Doctor" that it cannot be *de trop* to

add a brief notice of this the most noteworthy biography of the great Spanish theologian that has thus far seen the light.

The ground plan of the work is at once comprehensive and suggestive. Suarez, the Student, the Master, the Teacher, the Religious —these appellations stand for the several phases of his life, and they form the natural framework of the present biography. Upon them Père de Scorraille has erected a superstructure of events, incidents, and character portrayal that is as inspiring as it is imposing, and as comely as it is honorable alike to the subject and to the builder.

The life of Suarez was outwardly marked by no very striking occurrence. It was the life of a fervent religious priest and an untiring teacher. Inwardly as regards the workings of his mind and heart, and outwardly as regards the labors of his pen and voice, it was filled with the mighty forces that illumined and fashioned the souls of the youths who flocked to his chair, while they were destined to be the radiating foci of intellectual light and spiritual heat for all subsequent ages. For the Eminent Doctor was in the truest sense a great thinker, a profound philosopher, a scholarly theologian, above all, an inspiring professor, who at a time when the very foundations both of reason and of faith were being assailed by the Revolutionists Luther, Calvin, and their followers, proved to be one of the most valiant and successful defenders of religious truth, its rational bases and its supernatural structure.

The lines of his life are quickly sketched. Born at Granada, 5 June, 1548, he received the clerical tonsure when he was but ten, and at thirteen was studying law at the University of Salamanca. Entering the Company, then but recently organized by his compatriot Ignatius, he pursued his philosophical course (1564-1566) and his theological course of four years (1566-70) at Salamanca. After teaching philosophy a few months at Segovia and subsequently theology (from 1575 to 1615) during varying intervals at Avila, Valladolid, Rome, Alcala, Salamanca, and Coimbra, he died at Lisbon, 25 September, 1617.

His works, comprising, with index, thirty quarto volumes in the latest, the Paris (Vives) edition, were naturally the immediate product of his professional labors, though they began to issue from the press only in 1590. *De Verbo Incarnado* was the first to appear, and was followed at irregular intervals up to his death by about twelve volumes; the remaining volumes being published posthumously. His theological treatises are based on the *Summa* of St. Thomas, though they greatly expand the text, the whole treatment being characterized by independence of judgment, astounding breadth of vision, deep penetration, and vast erudition. To quote from a paper previously contributed by the present writer to this REVIEW

(Sept. 1903): "In his lectures Suarez struck out on new lines. He was not satisfied with repeating the well-worn opinions and arguments of his predecessors, but thought and investigated for himself. This originality evoked no little criticism. His brethren at Valladolid, Alcala, and Salamanca, and other universities, sent notice to the Provincial that he was opposing the authority of the recognized interpreters of St. Thomas, and that, if such innovations were suffered to continue unchecked, the Order might be led into disturbance and conflict. The Provincial summoned Suarez, but the modest, unassuming demeanor of the young professor assured the superior, who encouraged him to continue his present lines of teaching. The Society had just opened its new university at Avila, and thither he was sent as its first professor of theology. He did not remain long at this post, for shortly after we find him again at Segovia, and in the following year in the Academy at Valladolid. In the meantime the opposition to the novelty of his teaching grew more intense, so that to make matters sure the Provincial sent the young professor's lectures to the General Mercurano at Rome, where they were submitted to the scrutiny of Claudius Aquaviva, then prefect of the province. The result was that the censor conceived so high an esteem for Suarez that he determined to secure him as Professor at the Roman College. He was accordingly summoned and appeared in his new office on the Feast of All Saints, 1581. The honors heaped upon him in the Eternal City were such as would have turned the head of a weaker man. Gregory XIII attended his first lecture. Multitudes flocked to hear him, and the dignitaries of the papal court deemed it high honor to enjoy his friendship."

The work upon which the fame of Suarez as a philosopher, aside from his reputation as a theologian, must chiefly rest is of course his *Disputationes Metaphysicae*. This work transcends the limitations of its time and takes its place on the border line between medieval Scholasticism and modern philosophy, though constructed substantially on the traditions of the former. It was truly an opportune work. Within a few years it was reprinted twelve times in France, Italy, Germany, and Belgium. Father Harper, it will be remembered, took the work as the basis of his *Metaphysics of the School*, a monument to Catholic philosophy unhappily left incomplete by the untimely death of the builder.

The *Disputationes Metaphysicae* are based on the Metaphysics of Aristotle, and Suarez introduces the treatise with a sort of concordance between the work of the Philosopher and his own commentary, a commentary which is not a commentary, but a practically independent and original work, as even a superficial glance over the respective treatises of the two masters—the ancient Grecian and the modern

Spanish—suffices to show. The latter could not of course have reared his colossal structure of philosophy had not the former supplied him with the foundations and to a great extent the elementary material; no more than he could have built his theological system without the aid of Aquinas. But just as Suarez expanded, developed, and drew forth new truths from the *Summa* of St. Thomas, so did he enlarge, unfold, and fructify the Ontology of Aristotle. And if we may, without incurring the danger of odium, carry the comparison into the relationships of the present biography, Father de Scorraille could not have compiled these two splendid volumes without the sketches of the life of Suarez prepared by his predecessors. He had before him such contemporaries of Suarez as Ribadeneria, S.J. (1527-1611), Morim, S.J. (1618), Freire, S.J. (1582-1620), besides the seven other early Jesuit writers on Suarez. There were such non-contemporary Lives as that written by Deschamps, S.J. (1614-1696), Masseio, S.J. (1628-1691), Sartolo, S.J. (1652-1700), Segnier, S.J. (1696), Werner (1861), not to mention some half-dozen others who wrote more or less concerning the "Doctor Eximius". Nevertheless, the present biography goes far beyond them all in comprehensiveness and in development. It is, the author tells us, the only Life of Suarez in French; and even in Spanish there is nothing of the sort comparable to it. It has three distinctive characteristics. In the first place it is a complete biography of Suarez; secondly, it throws light on his unpublished works; thirdly, it provides a survey of the Suarezian philosophy and theology. We might add a fourth point which the author had in view: it prepares the way for a critical edition of the *opera omnia* of the great Spanish Jesuit. There are a number of minor works, together with his correspondence, still unpublished. If, lastly, we regard the simplicity, lucidity, and general charm of style as a singular mark of excellence in the work, we shall have given the closing word of praise to a memorial of Suarez that is at the same time a memorial to its author. *Opus laudat artificem.*

HANDBOOK OF MORAL THEOLOGY. Volume II, SIN AND THE MEANS OF GRACE. By the Rev. Anthony Koch. Adapted and edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. Pp. 230.

Mr. Preuss deserves the congratulations and, we might add, the gratitude of theological students on the relative celerity with which he is issuing this excellent translation of Koch's *Moral*. It seems only a short time since we had occasion to welcome the initial volume, and already the second is before us, with the third promised for the near future.

There will of course be always opposite opinions as regards either the serviceableness or the desirability of translating Moral Theology into the vernacular, Latin being considered by many authorities the better and the more proper medium for such a subject. Whatever may be said for or against this opinion, there will probably be no difference of judgment concerning the excellence of Mr. Preuss's work, no more than there was as regards his rendition of Pohle's *Dogmatik*. The more so that in neither case has he *translated*, but, what is so much better, adapted and edited the original; while the larger part of the documentary apparatus and references are retained in the Latin original.

As to the matter covered by the volume at hand, it comprises the moral doctrine on Sin—its nature and kinds—and on the seven Sacraments, including also in brief the sacramentals. These of course are topics familiar to the present reader and need not detain us here. Suffice it to say that the treatment is characterized by that unmistakable perspicuity which we have repeatedly had occasion to note in the writer's previous expositions of theology—and which makes them such helpful digests for seminarians.

Besides the third volume, advertised as in press, treating of man's duties to himself, two other volumes are in preparation. These are to deal, respectively, with man's duties to God and to his fellowmen.

THE HAND OF GOD. A Theology for the People. By Martin J. Scott, S.J., author of "God and Myself". P. J. Kenedy & Sons, New York. Pp. 217.

In a former volume, *God and Myself*, Father Scott discussed, though not exclusively, the fundamentals of religion. In the book before us some more fundamental, together with a number of superstructural truths, are treated. Some of the practical problems, likewise, of religion and of life come up for examination. His purpose here is to show God's work in the world—God's guidance of man through the Church; God's closeness to man. Hence the subtitle, "Theology" (a discourse on God) "for the People".

The root and stem truths, to change the figure, are such as these: miracles, faith, dogma, the Immaculate Conception. The branches are: indulgences, purgatory, veneration of the saints. As fruits we have the more practical things: money and Mass, virtue without religion, the fate of the unbaptized, the priest and the man, God's permission of evil and pain, divorce and re-marriage; and some more. Father Scott is not afraid of difficulties. He faces them just as they are, and grapples with them fairly and squarely. Both in defence and attack he is honest, sincere, straightforward. He speaks to the

people in a tongue they understand. He makes religion plain to the man in the street. There is no Billy-Sundayism, of course; but there is illustration, figure, story. These were the preaching methods of the Master. Father Scott knows *how* to use them and he uses them. He is popular in the better sense of the term.

The popular manner and style, it is true, easily glide into hyperbole. As, for instance, when we read that "the law of gravitation is but a name. What it is no one knows. It is the power of God that we know" (p. 32). Soberly, we know more about the law of gravitation than anything else in this world of ours. We can formulate and measure it, even though the intimate nature of the *force* of gravitation be unknown to us; as is the case indeed with everything else. We know the *law* of gravitation and from it we *deduce the power of God.* Moreover, gravitation—if it be, as it probably is, the fundamental force in the universe, that whereof all other forms of corporeal attraction, physical and chemical, are but specialized forms—is the most expressive symbol of God's love, and therefore a fruitful source of suggestive analogies. However, this may seem hyper-criticism, just as it would be higher criticism to suggest that most likely Solomon did not write the Book of Wisdom (p. 2); at least St. Jerome and St. Augustine thought that he did not; or that Christ did not say: "After death the judgment" (p. 3). St. Paul said it.

The Hand of God is an excellent book to help the faithful to believe more reasonably, intimately, and strongly, and to help the unfaithful to see the loss and the folly of their unbelief; to make the one know the prize they carry in their vessels of clay, and the other see the treasure they are lacking and can get for the seeking. It is a book for the clergy to have in mind, that they may put it into the many hands that need just this kind of plain, yet withal genial, straightforward elucidation of the things that concern them most.

We are glad to hear that Father Scott has another book on the stocks ready soon for the launching.

MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, Cal.; Professor of Moral Theology, Pastoral Theology, and Canon Law. New York, Cincinnati, Chicago: Benziger Bros. 1919. Pp. 335.

Probably the most difficult as also the most practical part of the new Code of ecclesiastical law, for the missionary priest and the parochial clergy generally, is that section which is comprised in the twelve chapters treating of the Sacrament of Marriage. That Dr. Ayrinhac has presented so promptly a treatise on the subject, not in

Latin such as we have been accustomed to get from the professors of theology, but in English, and in plain, concise, and readable English, is a boon for which students and pastors alike will be sincerely grateful. Despite the author's modest disclaimer, the volume is in every sense as satisfactory as the present state of legislative interpretation permits. We have the text in the original as authority for the law itself, accompanied by a faithful translation. The meaning of the law, its spirit, the differences between the new and the old law, are clearly outlined and shown under their historical as well as their canonical aspects. The references to authorities are of the first order; no difficulty arising from circumstances not defined in the Canons themselves is shirked, even when the solution must, pending a Roman decision, remain for the time being only tentative.

It is needless to enter upon the detailed contents of the volume, which follow the logical order demanded by the subject and its treatment in the Code. The nature, purpose, qualities of the marriage contract are dealt with in the traditional form. Next, the pastor's duty regarding the preliminary examination, the cautions, dispensation, sanction of the contract, is explained. The impediments in general, prohibitive and diriment, are discussed in three separate chapters. Four other chapters deal with the character of the matrimonial consent, the form of marriage, and unions of conscience; the time and place of celebration. The effect of the contract, the contingencies of separation and revalidation, and second nuptials are the themes of the final chapters. There is a good topical Index and the bookmaking is in excellent taste. Possible criticisms of the author's views may be reserved for Conference discussion in our pages. Meanwhile we feel justified in recommending the volume to our readers as a decidedly practical work.

LE CODE DE DROIT CANONIQUE. Ses canons les plus pratiques pour le ministere, avec références a la discipline locale. Par Mgr. J. M. Emard. Valleyfield: Bureaux de la Chancellerie. 1918. Pp. 302.

Immediately upon the publication of the new Code of Canon Law, in November, 1917, the Bishop of Valleyfield instructed his clergy as to its purport and scope. He directed an authoritative interpretation of it, published in parts, and with a special view to the ecclesiastical conferences held in the diocese, the deans of the different districts being advised to bring the subjects systematically before the clergy for discussion. The ultimate outcome of this initiative is the present volume, issued from the episcopal chancery, by Mgr. Emard.

The commentary is one of the best expositions of the new Law that has come to us thus far. It covers the entire scope of the Code

in five books, with special application to the conditions of the Church in Canada. The treatment is succinct, direct, and, as far as the authorized interpretation of the Commission appointed in Rome allows, complete. The author ventures on no unwarranted solutions of doubts, but confines himself to the terms and a simple analysis of the law. It is an excellent handbook not only for the diocesan clergy for whom it was chiefly designed, but for teachers of Canon Law who are familiar with the French language. The book is made up in excellent taste.

THE BEGINNINGS OF SCIENCE, Biologically and psychologically considered. Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Richard G. Badger: Boston. 1918. Pp. 256.

Professor Menge has a justly discerning eye for the practical. But with him the practical is not synonymous with the pragmatic. He seeks not for what is true because it will work, but for what will work because it is true. Practical values, he holds, must be based on the principles of truth. Truth is correspondence of thought with things. To have knowledge and *a fortiori* science, there must be facts and there must be interpretation thereof. The facts must be observed and grasped as they exist objectively, whether they be inside or outside the mind; for the facts of the mind, though subjective phenomena, are objective for introspection or reflexion. The interpretation of the facts, wherever they be, must be consistent; that is, conformed to the laws of Logic. Therefore, in the first two chapters of the present book the author indicates the use and the value of biological and psychological laboratories as instruments for getting at the facts of life and mind. Another chapter he has on Metaphysics and Epistemology in order to point out the nature and absoluteness of first principles and the necessity of a sound and critically constructed Theory of Knowledge. A third chapter explains the function of Logic as the science of consistent thinking, and hence of legitimate interpretation.

The present status of Evolutionary Philosophy and Theories of Evolution are in turn summarized, analyzed, and evaluated. The theory of Vitalism is defended on the lines of Driesch and Windle, as the only consistent interpretation of the nature of living phenomena; while the very existence of such phenomena (they being "something over" the physical and chemical forces of brute matter) postulates the reality of the First Cause, the Creator, a Being the fuller knowledge of whom is to be sought from Revealed Religion, to which Science leads up. This is brought out in the section on "The Ideal".

The chapter on "Authorities" is an exceedingly useful one. After indicating the just relation of authority to science, Dr. Menge gives a list of "authorities", generally recognized as such, and points out in many cases the religious faith of these experts, as well as the amount of space assigned to their names in the leading encyclopedias (particularly in the *Britannica* and the *Catholic*), and other standard works of reference.

After a well-digested summary, the volume closes with a very practical and valuable course of reading along the lines covered by the above and other related topics. The whole treatment is eminently and soundly practical, and the book should prove of great service to both the educated Catholic and non-Catholic.

Might we suggest in conclusion that, according to the Scholastic philosophy defended by the author, "all our intellectual ideas *must* have first come through the senses"? (p. 188). *Nihil est in intellectu quod non fuerit prius in sensu.* This is sound, that is rational, empiricism.

BACKGROUNDS FOR SOCIAL WORKERS. By Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Boston, Richard G. Badger, The Gorham Press. Pp. 214.

In no department of knowledge are we confronted by a greater confusion than in that of sociology. The disorientation is complete, for the modern sociologist has discarded every principle which could serve him as a guide and beacon. He treats his science in detachment from the great ethical principles, and this is fatal to his conclusions, for whatever discipline deals with human affairs must take into account man's ethical constitution, or it will be sadly defective and what is worse erroneous and misleading. For that reason we have all the wild theories of social progress and extravagant schemes of social reform which are in vogue today and which, unfortunately, deceive so many of the best.

A critical examination of some of the tenets of leading sociologists in the light of ethical principles is a crying need and a timely piece of work calculated to do much good. This is what the author intends to give us. The problems, otherwise treated in unwholesome isolation which distorts them and gives them a wrong emphasis, are placed in a larger setting and put in an ethical perspective. And what the background does to the separate figures in a picture, that this wider ethical horizon does for the sociological questions: it harmonizes them, imparts them fitting proportions and makes it possible to evaluate them properly.

The contents of the volume are variegated, but held together by a thread of common underlying principle. Here are some of the burning questions, discussed and treated exhaustively, as far as the modest compass of the work permits: Training, Birth Control, Sterilization, Sex-Instruction, Eugenics, The Family. The timeliness of these topics is quite apparent, and the necessity of subordinating them to moral considerations is obvious. The author suggests that sterilization increases sexual desire; there seems to be no reason for any such fear. Likewise does he incline towards rigoristic views and ethical formalism, as when he asserts: "Unless morality be instilled before the child is fifteen, that is, unless the child is taught the difference between doing a thing because it is right and should be done, and doing it because evil consequences flow, he will never distinguish between the two; in other words, no matter how good a life he may lead, it will be an immoral one, for the only reason he lives the life he does is because of his cowardice—his fear of consequences." As a matter of fact, all pedagogy proceeds on the principle of first deterring the child from doing wrong by bringing home to it the evil consequences through the infliction of punishment. But rigorism is not much of a fault in our times of moral laxness.

The social worker will find much information and inspiration in these pages and may be sure that he is on safe and sound moral ground. The bibliography is rather meager. That the author includes among the "books to be purchased and used constantly" a previous work of his own is somewhat naïve and amusing.

C. B.

THE PRESENT CONFLICT OF IDEALS. A Study of the Philosophical Background of the World War. By Ralph Barton Perry, Professor of Philosophy in Harvard University. New York: Longmans, Green and Co. 1918. Pp. 549.

Some six years ago this REVIEW had occasion to bespeak the merits of a work on philosophy by the author of the book here introduced. In that work Professor Perry offered a critical survey of recent philosophical tendencies, comprising therein naturalism, idealism and pragmatism, and realism—the latter term designating his own philosophical attitude. We had almost said *system*, but we hesitate, not knowing if there be a neo-realistic system outside of Neo-Scholasticism, though there are of course many neo-realistic *opinions*. The appellation neo-realism stands for a recent return to a recognition of the objective reality of the world of nature: that "things", the hard-and-fast external universe, are really out there independent of the ego —the mind and will of man—unchanged, unaffected by his thought

or imaginings or willings of it; that the world is not a system, a stream, a phantasmal pyrotechnic of phenomena projected by consciousness upon a screen of nothingness or unknowableness; nor even a stream or a moving-picture show presenting to and in human consciousness the forms and phases of the Absolute. Neo-realism, on the whole, is almost a rediscovery by certain non-Catholic thinkers of the perennial philosophy preserved by Catholicism, and might therefore be called common-sense philosophy, or, better, the philosophy of common sense. We are not sure that Professor Perry would care to accept this qualification, for we find him recognizing that "there is a wholesome common-sense suspicion of philosophy which exists everywhere . . . and that the way to disarm common-sense . . . is to acknowledge the justice of its suspicions." "If I am asked," he says, "whether philosophy is not against common-sense, I reply, 'Yes, that's the beauty of it'" (p. 3). Of course, the old-realist—who, by the way, is just as neo a realist as the newest of the neo-realists, since he holds to the old truths and adds on the new, would not answer thus. *He* would say, "No, that would be the ugliness, the falseness of it." Philosophy analyzes common sense in its subjective and objective acceptation; observes its purpose, its limited object sphere, and its partial and relatively imperfect apprehensions. It then sets about building on the foundation stones thus chiselled and fitted into place a superstructure of reflectively analyzed and organicized truths.

But perhaps our author does not mean what he says to be taken quite literally, since he goes on to add that "philosophy criticizes and generalizes doubts and wonders past all bounds of every-day living. That is what it is for" (ib.); which may be meant to signify that philosophy is not contrary to, but the development and perfecting of common sense.

Be this as it may, the work before us contains a good deal of common sense and a good deal of philosophy. By the aid of both these instruments conjoined in mutual helpfulness, the author examines the main philosophical ideals dominating the world of to-day. First of all, the avowal of his standpoint is that of a philosophically perfected common sense: "That which is traditional and established, common to modern European Christendom, I take as sea-level, from which to measure the heights and depths; or as the normal temperature by which to judge the chills and fevers of reaction and innovation."

In the second place, if we take common sense subjectively to be intuitive intelligence in respect to truths necessary for man's well-being, he uses such an instrument, sharpening its edge and extending its blade, to dissect the manifold ideals that emerge from the fourfold tendencies which he had examined in his previous volume.

Naturalism, based on a materialistic world view, and the cult of science as a method, applied to the life of man, bring forth "a new entity, the great social complex—a new object of emotion and allegiance. This is The Discovery of Society. Finally, the advancement of biological science has brought to the front the conception of Evolution and many have found in this conception the instrument of moral and even religious reconstruction."

Hence, Socialism and the various other democratic and humanitarian ideals; hence, likewise, the various schemes of progress growing out of evolutionism, notably the Nietszchean gospel of the superman. Idealism and pragmatism each is shown to beget manifold ideals and methods of human betterment, the principal of which are happily described and acutely dissected by Dr. Perry.

The recent war has forced into the focus of the world's consciousness the idea of nationality. After some luminous suggestions on the philosophy of nationality, the author essays the extremely difficult and delicate task of sketching the national ideals of the various peoples—German, French, English, and American. That the result of this dissecting process and the depicting of these types is just perfect and true to life is more than one can expect. That much, if not all, is illuminating and stimulating, and that the whole points in the right direction, will not, we think, be seriously questioned.

Indeed, the same may be said of the work as an entirety. It is essentially a piece of criticism. As such it is fair and square, sincere, objective, penetrating, and luminous. Above all, it is timely as to its topics and needed as to its purpose.

HINTS AND OBSERVATIONS FOR THOSE INVESTIGATING THE PHENOMENA OF SPIRITUALISM. By W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering, The Municipal Technical Institute, Belfast; Lecturer in Mechanical Engineering, Queen's University of Belfast; Author of "The Reality of Psychic Phenomena", etc. New York, E. P. Dutton & Company. 1918. Pp. 110.

It may be taken for granted that most people who have read Professor Crawford's *The Reality of Psychic Phenomena*—an account of which book appeared in the last December issue of this REVIEW—are at least strongly persuaded, if not absolutely convinced, that the writer of that book has had ocular and tactual evidence of mechanical effects produced by unembodied intelligences at his request, and carried on systematically week after week in the home of the Golligher family, Belfast, Ireland. If the evidence summed up in the volume just mentioned does not convince the reader of it, nothing of the kind reported by a human witness is likely to have any weight with him.

But, supposing the reported psycho-physical phenomena genuine, the question of the identity of the invisible personalities by whom they were effected imposes itself. Dr. Crawford declares himself practically certain that he is dealing with human disembodied spirits —the souls of mortals who have passed beyond the present life into another. "The entities behind my experimental circles have shown themselves by their acts to be essentially human beings; and in this respect they conform to the general rules all over the world. At all séances of repute, wherever and whenever held, by whatever form of mediumship the communications are received, the communicating entities declare themselves in every sense to be human beings. They say they have simply passed the portals of death and this is practically the only way they differ from ordinary humanity here."

This much he asserted in his former volume, but gave no motives for the judgment. These he offers in the book at hand. He reports a number of conversations which, through prearranged signals, he has had with "invisible entities", in which these personalities purport to describe something of their conditions and the method by which they elicit the mechanical effects which, at the visible operator's bidding, they produce in the Golligher séances. Upon these reports from the spirit world Dr. Crawford builds up a somewhat elaborate theory respecting the other life. In man's present corporeal state his soul is immediately enswathed by an extremely subtle "psychical body", which is distinct from and even separable from the gross physical organism. It is this "psychical body" upon which the invisible operators draw when they produce mechanical effects, since it can be projected from its fleshly encasement, just as at death it passes out with the soul, which it henceforth invests as a quasi-spiritual organism.

These invisible intelligences are all round us and eager to enter into communication with us if we but give them the opportunity necessary for and adapted to their conditions. It is the object of Dr. Crawford's writing to suggest the general canons of such opportunity. By inducting from his long and intimate experiments in these things, he lays down a number of quasi rules and precautions. We cannot go into these details. The sane, all-round thoughtful man or woman need not be told nor warned regarding the nature of these levitating and otherwise signalling personalities. Even if we did not have the age-long wisdom of Christianity to guide us in these things, the testimony of the spirits themselves proves them to be mendacious and bent upon destroying man's convictions regarding a future state of eternal retribution. Professor Crawford confesses the difficulty he himself experiences in getting rid of "the deep-grained ancestral suggestions"—"the influence of centuries of religious in-

struction" that "the next state is either heaven or hell", even though "the entities say there is no orthodox hell", but only "dark spheres" which are "places of retribution whence egress can only be attained by laborious and painstaking effort. Possibly it is only the worst of humanity who pass into these dark spheres", and the way to avoid them, the spirits say, is "to live a normal life". The latter advice is probably one of the reasons that go to persuade Professor Crawford that he is dealing with benevolent personalities. And yet, occasionally, his seemingly subconscious feeling appears to crop out in the phrase "if the entities tell the truth" (p. 20).

Besides this suggestion of the possible opposite, the occasion on which he (the author) was sitting beside a friend who gave indications by spasmodic nervous jerkings that "some spirit [human or demonic?] — whom the man recognized as his chief 'guide' — was endeavoring to take control of him" (p. 67), should, one would think, inspire a warning. It is just the most insidious of all the ruses of malign intelligences that they are able to masquerade as "angels of light" and lure their victims to the brink by smart decoys.

Literary Chat

Ireland: Its Saints and Scholars, by J. M. Flood, completes the story of *Ireland: Its Myths and Legends*, by the same author. The coming of St. Patrick, the missionary work of St. Columcille, of St. Columbanus, and the hundred famous disciples that gave to Erin the title of the Isle of Saints, with its monasteries, its schools of letters and art, are here told in succinct form. The little book has no critical apparatus or reference notes, but the reader need not hesitate to accept the simple story of the wonderful achievements which in the seventh century made Ireland the chief source and representative land of true learning and high morals. The book serves the purpose of introducing the student of Irish history into a field rich in varied interest and useful information. (New York: P. J. Kenedy & Sons.)

Students who have learned to appreciate the admirable Compendium of Noldin's *Moral Theology* will be glad to have as a supplement to the *Summa Theologiae Moralis* the brochure in which the successor of the veteran teacher at Innsbruck, Father Albert Schmitt, S.J., explains those parts of the text which have been modified by the new *Codex Juris Canonici*. The notes are grouped under the heads "De Legibus", "de Praeceptis" and "de Sacramentis"; and the opposite pages are left free to allow the *folia* to be cut out for insertion in Noldin's text-book or for possible annotations and references, corresponding to the numbers of the Canons. (New York: Frederick Pustet Co.)

Mgr. Pierre Batiffol's ten lectures on the Roman Mass, delivered at the Catholic Institute of Paris in 1916, have been issued under the title *Leçons sur la Messe*. The volume covers a thorough study of the ancient rite as set forth in the history of the Missal from the time of Innocent III to that of Pius V, together with the sacramentaries, its sources. Besides giving a detailed explanation of the Ordinary of the Mass, the development of the Canon in its essentials and liturgical features, the author dwells upon the

influence which the Roman Missal had exercised upon the science of theology and the arts of architecture, music, and Catholic ceremonial. No doubt the volume will be translated, for it sheds new light on the story of the historical aspect of the central act of Catholic worship. (Victor Lecoffre: Gabalda, Paris.)

There are three classes of objects in the world of nature that most people like to know — the stars above, the flowers below, and the birds between. You can study the stars by night all the year, the flowers by day from spring to the end of autumn. The birds come and go with the flowers—except the winter birds, and they are with us the year round. And it is the winter birds that interest us most. How they manage to live: where they live; what they do — questions like these excite our curiosity, and the answers to them are not without a spiritual value for the priest, to whom it especially belongs to see in the fowl of the air objects of the Father's watchfulness.

There is a charming little book written on *Our Winter Birds* by one who has spent his life in studying and writing about the feather coats and the warblers. Mr. Frank M. Chapman has given us a number of bird books, but he could hardly have written anything more delightful than his sketches of the home birds, the field birds, and the forest birds that abide with us when the snows enmantle the earth and the ice grips the waters. There are pictures colored to the life and tables made to scale, which render it quite easy to connect the name with the thing. The book is meant for the young, but the old who keep young will appreciate it no less. (New York, Appleton & Company.)

It is only one who possesses the French art of being at the same time both clear and brief that could have condensed into a brochure of fifty pages the amount of thought on high themes which the Abbé Leday has packed between the covers of *Peut-on se passer de Dieu?* With typically French luminosity, he shows why man cannot get along without God. Without the Creator the whole creation groans in unfathomable deeps of darkness. It is a worthful little pamphlet that makes this plain to the life. (Paris, Pierre Téqui.)

Longmans, Green and Company, publishers of *Pastor Halloft*, announce a new impression, within five weeks of its first appearance, of this new clerical story, which was reviewed in our November number.

Quoting from our notice of the book, the *Catholic Register and Canadian Extension*, says: "This is surely high praise. . . . But the book bears out all that is said in its praise. It is written in a clear and limpid literary style, restrained and almost severe in its purity of expression." And at the close of the same critical appreciation of the story, the Canadian reviewer writes: "In *Pastor Halloft* we have a scholarly and masterly work, written by a priest of genuine taste and culture, a book that cannot fail to enrich the mind and soul of the attentive reader."

Many other expressions of high appreciation have been received from various quarters. For example, Bishop Haid, O.S.B., of Belmont, who had ordered a copy of the book through the REVIEW, writes in acknowledgment: "I wish to thank you for the very valuable Pastoral Theology you have given us in the biography (of *Pastor Halloft*). In many respects, I feel, the book will do a world of good."

The pastor who is the successor of *Pastor Halloft*, and who recognized the author of the book from the description of the hero, writes: "I want to express to you the genuine delight and satisfaction I derived from the perusal of *Pastor Halloft*. It seems but natural that the humble successor to the zealous, gifted, and energetic Father Halloft should be intensely interested in this clever and instructive biography. It teems with the fruitful praxis of a great pastor of souls and with the wisdom of the learned author. I find the book a strong stimulus to continue the good work to which the deceased pastor laid,

with tireless zeal and invincible courage, the firm foundations. The seed for which he prepared the ground so well, and which he sowed with the greatest care and perseverance, is producing rich fruits; the grateful hearts who were benefited by the good pastor continue to send their benedictions to his heavenly abode and increase his well-deserved reward. I am very grateful to the author for having given us this book; his labor of love has reared an appropriate monument to the memory of the friend and made many priests acquainted with the life of a distinguished laborer in God's vineyard. . . ."

A recent number of the Columbia University *Studies* that will interest the student particularly of Social Science, is entitled *Australian Social Development*, by Clarence H. Northcott, Ph.D. The elements of the population, the geographical features, the political, but more especially the social characteristics and development of Australasia are sketched and to a degree analyzed with scientific skill and precision. It may interest the present reader to learn that provision is made in the curriculum of the public (secular) schools of those countries for religious instruction by the regular teachers within school hours. The Public Instruction Act for New South Wales defines that "teaching in all Public Schools shall be strictly non-sectarian, but the words secular instruction shall be held to include general religious teaching as distinguished from dogmatical or polemical theology". How this theoretical distinction works out in practice we are not told. But provision has also been made in New South Wales for one hour daily to be allotted to special religious instruction by visiting clergymen, a right, however, of which only a limited use is made. In addition to this modicum—in Victoria it is limited to one-half hour per diem—of formal religious instruction, systematic training is given in the principles of morality and good citizenship (p. 188).

Other recent issues of these *Studies* possessing a more technical character are *The Land Tax in China*, by Han Liang Huang, Ph.D., and the *Use of Factory Statistics in the Investigation of Industrial Fatigue*, by Philip S. Florence, Ph.D. (New York: Longmans Green & Co.).

The charge that Catholics are to any degree lacking in loyal devotion to their country is a calumny so absurd as well as unjust that it deserves no refutation. Moreover, the most effective answer has been furnished by the unsurpassed sacrifices made by Catholics during the late war.

On the other hand, it is good to have at command an answer that is at once complete and permanent, available always and everywhere. Such an answer is supplied by the collection of *War Addresses from Catholic Pulpit and Platform*, recently published by Joseph Wagner, New York. The addresses were delivered under various circumstances and occasions and they are of various degrees of merit, both as regards thought, sentiment, and expression; but one and all are pervaded by a vigorous spirit of patriotism and the appeal for self-sacrifice. Moreover, some of the addresses are particularly thoughtful as well as fervid, and the compiler of the volume has done well to rescue them from the oblivion of the ephemeral press.

The mention of patriotism suggests a little volume entitled *Guerre et Patriotisme*, which contains the substance of ten sermons delivered by the author, Bishop Sagot du Vauroux, in his Cathedral of Agen. Though a war book, the doctrines and practical directions it comprises have a permanent and universal importance. Such problems as the relation of war to God's Providence, and the conciliation of love and loyalty to one's country with love of all mankind, are handled with insight and lucidity. (Paris, Bloud et Gay.)

What Everyone Should Know appears on the cover of a small pamphlet, the inside title-page of which bears the legend "A Brief Exposition of Catholic Doctrine and Practice, with Daily Prayers and Answers to Questions frequently asked by non-Catholics." Its serviceableness is shown by the fact that the brochure has

reached the four thousand mark. A less condensed title-page would add something to the attractiveness of the booklet. The author is the Rev. Fr. Stephen, O.M. Cap. (305 Ninth Street, Milwaukee, Wis.).

The Mission Press, Techny, Ill., issues a manual of devotions, compiled by the Rev. Bruno Hagspiel, S.V.D., under the title *Thy Kingdom Come!* The purpose of the book is to give a variety of prayers and devotions to those that have at heart the spread of Christ's Kingdom on earth. The plan of the booklet is very simple. In the first part, which contains the prayers, the place of honor is given to the Mass of the Propagation of the Faith, from the Missal. Then there are five arranged mission devotions, of which the last is especially assigned to a "Holy Hour". They are followed by a collection of prayers for optional arrangement, thus to give to the devotions the greatest possible variety and freshness. In the second part there is a number of hymns which will prove practical to intersperse in each devotion—two or three of them—as may seem fit. There is an edition with notes and organ accompaniment.

The liturgical movement, which is, it seems, more developed in England than in this country, seeks to participate more closely and with explicit consciousness in the public services of the Church. It has occasioned the publication in Latin and English of the entire Roman Missal, the Ritual, the Canonical Hours. *The Order and Canon of the Mass* has recently been issued apart, in red and black type, and bound in strong cardboard. The booklet is quite small, slender, light, and convenient. The translations are both faithful and graceful. (New York, P. J. Kenedy & Sons.)

A small pamphlet of some thirty pages, entitled *Why not be a Catholic?*, furnishes a clear, succinct, straightforward reply to this momentous question. The author is the Rev. M. D. Forrest, M. S. H. (E. H. Dwyer, Sydney, Australia.)

The Catholic Encyclopedia serves its readers well. It has just published a *Supplement* containing revisions of its articles on Canon Law, in order to bring the information up to date and also in harmony with the new Code. The revision covers over four hundred topics. These are bound in a separate volume of eighty-two closely printed pages, with a topical Index at the end, so that reference to the various articles is easy. In form, type, paper the *Supplement* matches the Encyclopedia volumes. Every possessor of the great work will do well to obtain the *Supplement* (The Encyclopedia Press, New York).

We have had occasion within recent months to herald some newcomers into the company of American Catholic historical periodicals. The signs of new life in this rich field of Catholic activity and duty are gratifying. Chicago and St. Louis were recent recruits to the ranks, and other dioceses are preparing for enlistment in the crusade for the preservation of our Catholic annals and for the better knowledge of our part in the making of America.

Meantime let not the yeomen in this service go unnoticed. The oldest surviving member of the family of publications of this kind is the *Records of the American Catholic Historical Society*, of Philadelphia. In its latest number (December, 1918) the place of honor is given to an interesting and instructive paper on "John Keating and his Forbears"—a somewhat tardy biographical sketch of a thoroughly representative Catholic of Colonial and subsequent days. Born in Ireland in 1760, he received his education in France, whither the family had gone in 1766 to escape the penal laws in force against Catholics in the "Isle of Saints". At the age of thirty-two he was a captain in the French Army, and in temporary command of the troops on the island of San Domingo. Resigning his military commission in 1792, he sought the shores of America, arriving in Philadelphia on Christmas eve of that year. Three years later he became a citizen of the United States, and during the next six decades of his busy life carved an enviable name and place in the

business, social, and religious life of Philadelphia.

Besides this entertaining biographical sketch, written by one of his great grandchildren, the number contains the prospectuses of three Catholic weeklies that were founded in the year 1833, in Washington, New York, and Philadelphia respectively; also a paper entitled "Fifteen Years of Canadian Church History (1775-1789); and the concluding chapters of the late Martin I. J. Griffin's Life of Bishop Conwell.

Priests who have much to do with financial statements and those who have in their schools classes for bookkeeping may be commended to *New Modern Illustrative Bookkeeping* (American Book Co., New York). It is an introductory course in the science of accounts, and is chiefly a study of principles, not of the practices or mechanics of bookkeeping. The author first explains the ledger method and then takes up in logical sequence the books of original entry.

Whoever is looking for an all-around and up-to-date compendium of the history of this country will find what he wants in Thomas B. Lawler's *Essentials of American History* (Boston and New York, Ginn & Co.). There seems to be nothing left out that can fairly be denominated "essential", and the arts of pedagogy and book-making have combined to arrange and present the historical events both instructively and attractively.

The book has just appeared in a revised edition, furnished with numerous illustrations and charts and enlarged topical analysis, especially of the Constitution, with review examinations, and bibliographies which give the sources, histories, and fiction that will widen the pupil's horizon. A special feature is the attention paid to the work of the Church through her missionaries and explorers in the discovery and colonization of the New World. The book contains about 500 pages and is adapted to grammar school grades.

The *Letter to Catholic Priests* written by Pius X on the Golden Jubilee of his Priesthood has recently been issued in a neat vest-pocket edition by Messrs. P. J. Kenedy & Sons, New York. The Letter is a spiritual classic that should be dear to every priestly heart, by reason both of its thought and sentiment and of the august personality and holiness of its author. The Letter is introduced by Cardinal Bourne and the translation is endorsed by Father Keating, S.J.

The practice of the monthly retreat is obviously one of the surest ways of preserving the spirit and the fruits of the annual retreat. Though difficult for many priests to carry it out, perhaps the will could invent a way. At all events, the devotion, which is possible and also probably actual in religious communities generally, can be greatly facilitated by the use of a manual which has lately been published in this country by P. J. Kenedy & Sons, New York.

The book bears the title *Spiritual Exercises for Monthly and Annual Retreats*, "for the Use of Souls Consecrated to God". It is well translated by Edith Staniforth, from the French of the Rev. P. Dunoyer. It is a complete compendium of retreat material and devotions, and, besides its personal use, will serve the purpose of priests who have occasion to give a retreat to religious or to sodalities.

Many readers of this REVIEW will, it may be hoped, be acquainted with a little book entitled *The Passion and Death of Jesus*, by Fr. Philip Coghlan, C.P. The reviewer, who had the privilege of making it known through these pages, was impressed by the good strong sense that pervaded the author's presentation of the Passion. Its simple dignity of thought, sincerity of feeling, and appropriateness of form impressed the reader and made him desirous that others should come to know and appreciate the little treatise.

It is a pleasure here and now to recommend another booklet by the same writer treating of *The Parables of Jesus*. As in the case of the Passion, the author's aim is to set forth the actual and literal meaning of the events — and in this case the stories which our Lord told to his auditors—

to interpret what those stories were intended to convey to those who heard them, as well as the messages of truth which they transmit to all times and peoples. The neat little volume, which has the same format as its predecessor, might well be the priest's *vade mecum*, a personal companion and a vocational auxiliary. (New York, P. J. Kenedy & Sons.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California; Professor of Moral Theology, Pastoral Theology, and Canon Law. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 335. Price, $2.00 *net*.

LETTER TO CATHOLIC PRIESTS. By His Holiness Pope Pius X of Happy Memory. Written on the Fiftieth Anniversary of His Priesthood. With a Preface by His Eminence Cardinal Bourne. P. J. Kenedy & Sons, New York. 1918. Pp. 31. Price, $0.45; $0.50 *postpaid*.

THE PARABLES OF JESUS. By Philip Coghlan, C.P., author of *The Passion and Death of Jesus*. P. J. Kenedy & Sons, New York. 1918. Pp. xvi—218. Price, $1.00; $1.10 *postpaid*.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D., Professor of Theology. Adapted and edited by Arthur Preuss. Vol. II: Sin and the Means of Grace. B. Herder Book Co., London and St. Louis. 1919. Pp. 230. Price, $1.50.

SPIRITUAL EXERCISES FOR MONTHLY AND ANNUAL RETREATS. For the Use of Souls Consecrated to God. From the French of the Rev. P. Dunoyer. Translated by Edith Staniforth. P. J. Kenedy & Sons, New York. 1918. Pp. xv—478. Price, $2.25; $2.35 *postpaid*.

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.SS.R., Theologiae Moralis et Pastoralis Professore. Editio quinta, ad Codicem Juris Canonici accommodata. Bussum (in Hollandia): Paul Brand. 1919. Pp. 74.

SUPPLEMENTUM CONTINENS EA QUIBUS EX CODICE JURIS CANONICI SUMMA THEOLOGIAE MORALIS, auctore H. Noldin exarata, vel mutatur vel explicatur. Edidit Albertus Schmitt, S.J. Editio 2ª emendata. Frederick Pustet Co. (Inc.), Neo Eboraci et Cincinnati. 1918. Pp. 81. Price, $0.75 *net*.

THE LORD JESUS. His Birthday Story told for you by little Children. Extension Press, Chicago, Ill. 1918. Price, $0.50.

THE CATHOLIC ENCYCLOPEDIA. Supplementary Volume containing revisions of the Articles in Canon Law according to the Code of Canon Law of Pius X promulgated by Pope Benedict XV. By Andrew A. MacErlean, Member of the New York Bar. The Encyclopedia Press, Inc., New York. 1918. Pp. 82. Price: cloth, $1.00; ¾ morocco, $1.50.

WHENCE COMETH VICTORY? By Mary Brabson Littleton. Second edition. John Murphy Co., Baltimore. Pp. 109. Price, $0.50.

OUR LADY OF LUJAN. A Venerated Shrine in the Argentine Republic. By a Passionist Father. Central Committee for the Irish Pilgrimage of 1918. Catholic Truth Society, Calle Estados Unidos 3150, Buenos Aires. 17 Marzo 1918. Pp. 48.

THE BEDROCK OF BELIEF. The Foundations of Religion. By William F. Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Co., London and St. Louis. 1919. Pp. 206. Price, $1.25.

LE CODE DE DROIT CANONIQUE. Ses Canons les plus pratiques pour le ministère. Avec références à la discipline locale. Par Mgr. J.-M. Emard. Valleyfield, Canada: Bureaux de la chancellerie. 1918. Pp. 302.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Kalendarium Ecclesiae Universalis, in usum Cincinat., Oregon., Baker, Belleville., Davenport., Galveston., Greatoreum., Helen., Lincoln., Savann., Spokan., Seattl., Wilmington., Wichit., Xylopolit. 1919. New York and Cincinnati, Fr. Pustet Company. 1918. Pp. 278. Price, $0.60; interleaved, $0.75.

PRÉCIS DE PATROLOGIE. Par J. Tixeront. Paris: J. Gabalda. 1918. Pp. xi—514. Prix, 6 *fr.*

LE SENS DU CHRISTIANISME d'après l'Exégèse allemande. Études bibliques. Par le P. M.-J. Lagrange, des Frères Prêcheurs. Paris: J. Galbalda. 1918. Pp. xx—335.

PHILOSOPHICAL.

LIFE AFTER DEATH. Problems of the Future Life and its Nature. By James H. Hyslop, Ph.D., LL.D. New York: E. P. Dutton & Co. Pp. ix—399. Price, $2.00 *net.*

THE BEGINNINGS OF SCIENCE. Biologically and psychologically considered. Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger. 1918. Pp. 256. Pr. $2.00 *net.*

HISTORICAL.

FRANÇOIS SUAREZ de la Compagnie de Jésus. D'après ses lettres, ses autres écrits inédits et un grand nombre de documents nouveaux. Par le Père Raoul de Scorraille, S.J. Tome premier: L'Étudiant — Le Maître. Tome second: Le Doctor—Le Religieux. Paris: P. Lethielleux. Pp. 484, 550.

ESSENTIALS OF AMERICAN HISTORY. By Thomas Bonaventure Lawler, A.M., LL.D. With illustrations in color by N. C. Wyeth. Revised edition. Ginn & Company: Boston. 1918. Pp. 460—lxiii. Pr. $1.12.

LE CARDINAL MERCIER. Par Georges Goyau. Librairie Académique Perrin et Cie: Paris. 1918. Pp. 86. Pr. 2 *fr.*

LES CATHOLIQUES ALLEMANDS ET L'EMPIRE EVANGÉLIQUE. Par Georges Goyau. Librairie Académique Perrin et Cie: Paris. 1918. Pp. 72. Pr. 1 *fr.*

L'ARMÉNIE MARTYRE. Une victime du pangermanisme. Publications du Comité Catholique de Propagande Française à l'Étranger. Par l'abbé Eugène Griselle. Bloud et Gay: Paris. 1918. Pp. 128.

SYRIENS ET CHALDÉENS. Leur Martyre—leurs Espérances. Par l'abbé Eugène Griselle. Bloud et Gay: Paris. 1918. Pp. 108.

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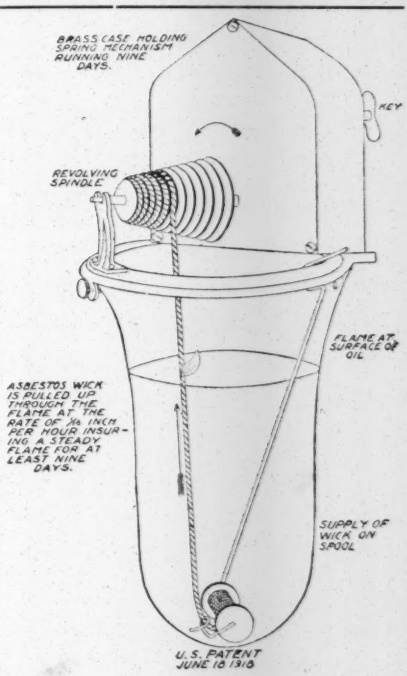
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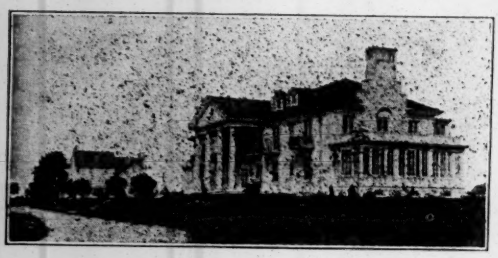

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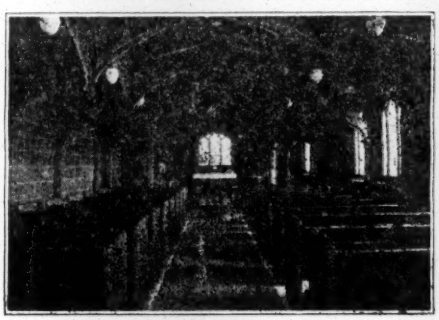

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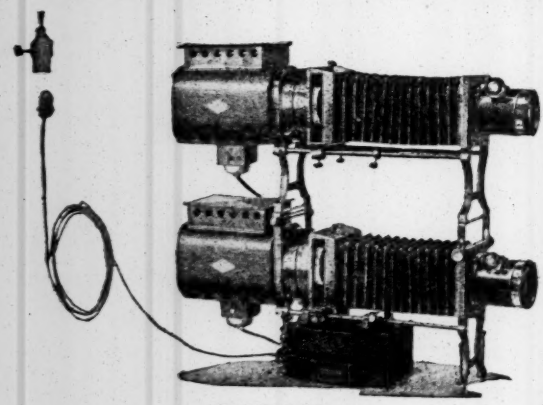

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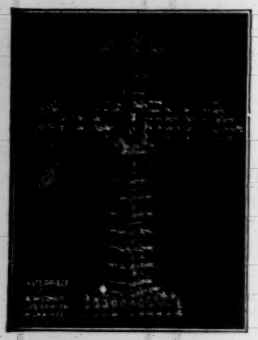

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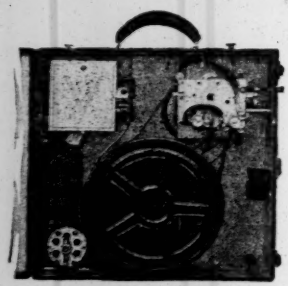

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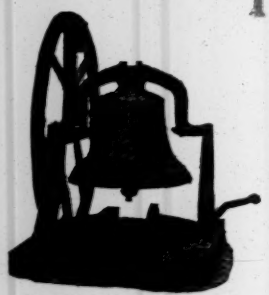

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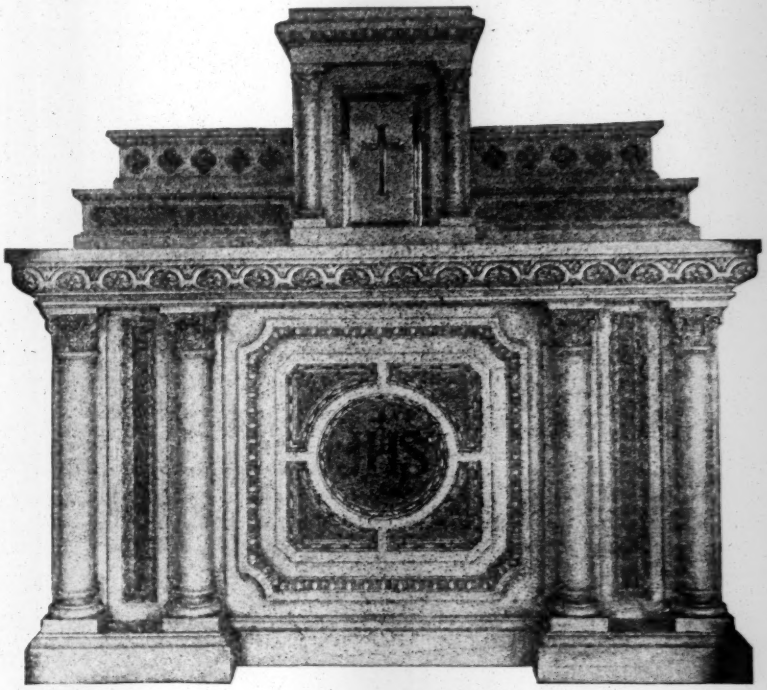

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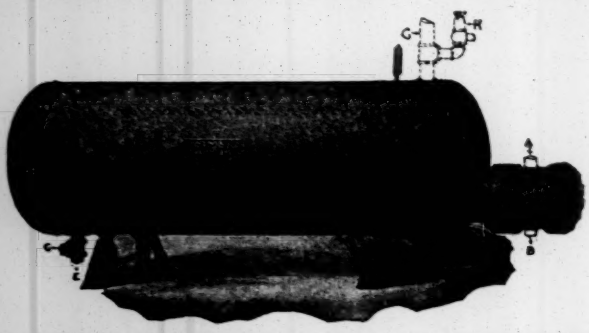

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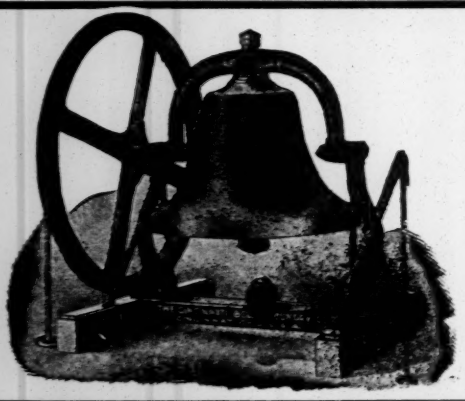

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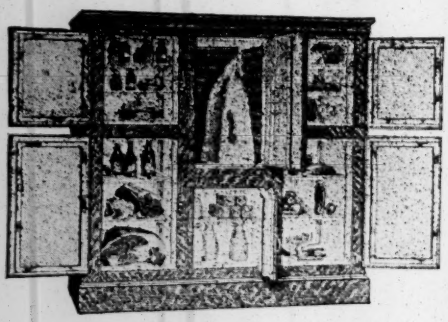

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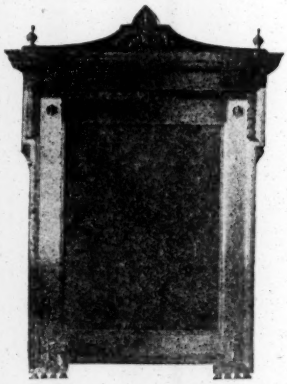

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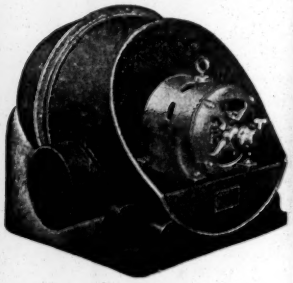

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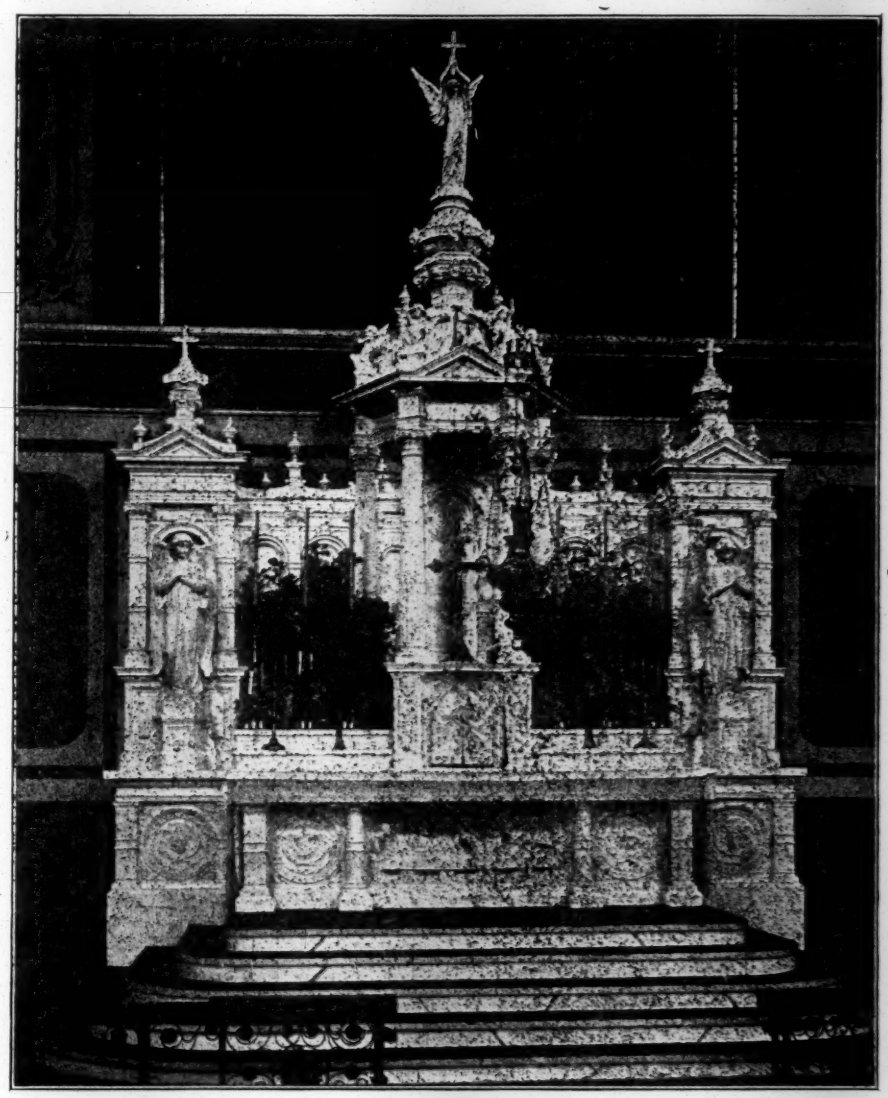

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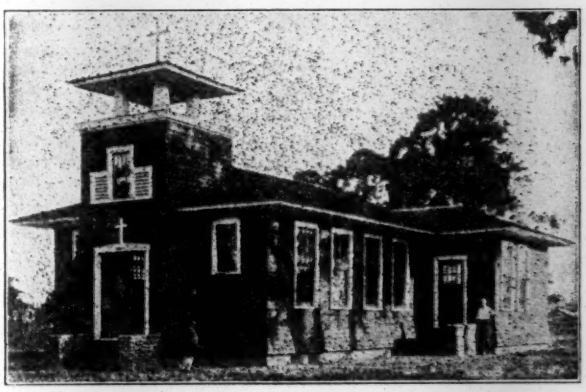

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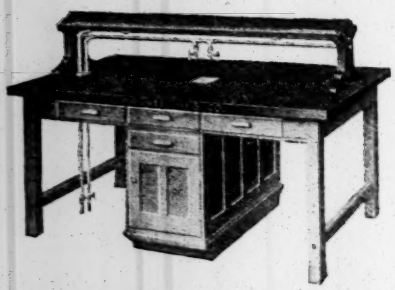

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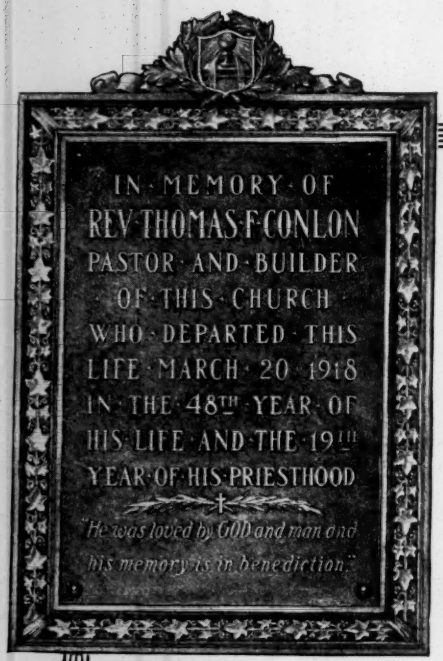
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PASTOR · AND · BUILDER
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WHO · DEPARTED · THIS
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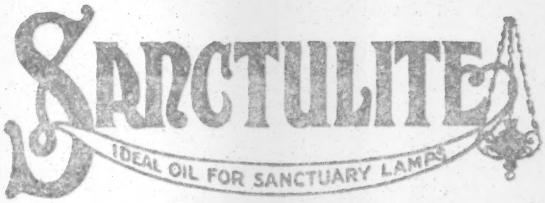

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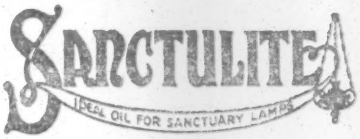

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